

DOMINICANA

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CONTENTS

DOMINICANA is indexed in The Catholic Periodical Index.

ORDINATION CLASS OF 1934. Frontispiece	82
ORDINATIONS	83
THE SEVENTH CENTENARY OF ST. DOMINIC'S CANON- IZATION	84
DO WE OWE GOD ANYTHING?Leo Novacki, O.P.	86
PRIESTHOOD (Verse)Anselm Vitie, O.P.	92
CATHOLIC REFLECTIONS ON THE FOURTH OF JULY..... Patrick Walsh, O.P.	93
IS THERE A CHRISTIAN PHILOSOPHY?.....Mark Egan, O.P.	100
ST. DOMINIC AND THE CUMANSHilary Neal, O.P.	108
MORAL STANDARDSGérard Précourt, O.P.	115
PRIORITY OF THE INTELLECT IN THE PARADISO	
Antoninus Baverso, O.P.	121
THE BIBLE—A SYNTHESIS OF LIFEMatthew Osbourn, O.P.	125
OBITUARY—REV. THOMAS M. SCHWERTNER, O.P.	132
REV. JOSEPH ALPHONSUS GINET, O.P.	134
FRIARS' BOOKSHELF	136
CLOISTER CHRONICLE	151

J. M. J. D.

DOMINICANA

Vol. XIX

JUNE, 1934

No. 2

ORDINATIONS



HE Second Person of the most Blessed Trinity deigned to assume our flesh in order that He might show us how precious we are to God. Our Lord Jesus Christ came to redeem us, to make us friends and sons of God, coheirs to heaven. Not only did He pay the price of our redemption but He also willed to bestow such a dignity upon His children as would enable them to coöperate in the Redemption and perpetuate His work to the end of time. His priests participate in His eternal priesthood by receiving the power to consecrate and forgive sins in His name, by being His ambassadors on earth. Saint Dominic gathered about him holy and learned men and instituted his Order of Friars Preachers to labor for souls, to defend and preach truth. After a thorough training in the sacred sciences and an intensive cultivation of the spiritual life the Dominican student is permitted to receive the sacred character of the priesthood, the privilege of becoming another Christ.

On the fourteenth of June, in Saint Dominic's Church, Washington, D. C., the Most Reverend Michael J. Curley, D.D., Archbishop of Baltimore, ordained twenty members of the Order of Preachers, a new band of laborers for Christ's kingdom. The newly ordained are the Reverend Fathers Robert Slavin, Dorchester, Mass.; Patrick Walsh, Brooklyn, N. Y.; Gabriel Lane, Jersey City, N. J.; Donald Reilly, New York City; Quentin Friel, Pittsburg, Pa.; Andrew Kavanaugh, Minneapolis, Minn.; Edmund Marr, Union, N. J.; Hilary Neal, Allston, Mass.; Luke Devine, Pittsburg, Pa.; Marcellus Raetz, New York City; Jerome Barth, Minneapolis, Minn.; Brendan Sullivan, Lowell, Mass.; Hugh Serror, Providence, R. I.; Augustine McKeon, Revere, Mass.; Gerard Precourt, Chartley, Mass.; Anselm Vitie, Philadelphia, Pa.; Christopher Gunning, Columbus, O.; Alexius Simones, Omaha, Neb.; Antoninus Baverso, Braddock, Pa.; and Urban McClellan, Moline, Ill.

Their brothers are happy in the joy of these newly ordained priests of God and extend their sincere congratulations. May they continue to follow in the footsteps of the Master and live up to the glorious traditions of a Friar preacher.

1234 THE SEVENTH CENTENARY OF SAINT 1934
DOMINIC'S CANONIZATION

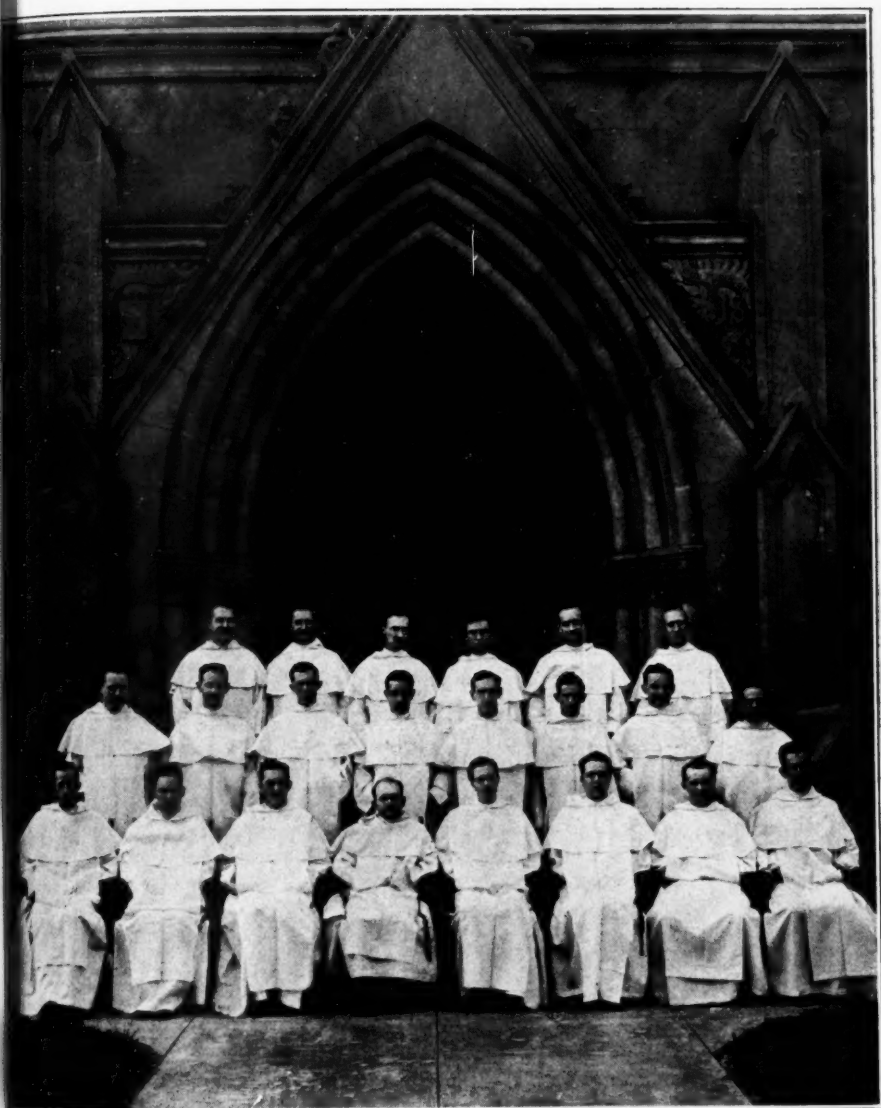
"CERTAINLY THE VIRTUE AND EXCELLENCE OF DOMINIC OF GUZMAN WAS NOT AT ALL UNKNOWN OR DOUBTED WHEN IN THE THIRTEENTH YEAR AFTER HIS DEATH, HE WAS HELD WORTHY TO BE ASCRIBED IN THE NUMBER OF THE SAINTS. MOREOVER THE VERY GRANDEUR AND AMPLITUDE OF THE WORK THAT THE MOST WISE GOD GAVE THAT LAWGIVING FATHER TO CARRY OUT, DECIDEDLY CALLED FOR A SUBLIME AND SINGULAR HOLINESS OF LIFE."—*Pius XI in the Apostolic Letter "Inclitum ac Perillustrem."*



HE all-merciful and provident God raises up champions of the faith—heroic and gigantic saints when Holy Mother Church is in need of defense or renovation. Recalling the extraordinary life and mission of Saint Dominic in his troubled and critical times on the seventh hundredth anniversary of his canonization in 1234 by Gregory IX, it is meet that we render praise to the Divine Providence which disposes and orders all things in infinite wisdom.

It is a commonplace of history that Saint Dominic's character and ideals blazoned a new page in the history of Christendom by giving new vigor and life to the Catholic Faith. We accept with assurance today those ideals of Dominic which have been tried and proved but in his day they startled and challenged the world. Alive to the new currents of ideas that were seeking recognition he realized the value of democracy and the tremendous power of learning; he sanctified both by laying them on the altar of the Lord. Having diagnosed the cataclysmic breakdown of parts of the Church he realized that new methods, new remedies must be applied to stay this new and terrible disintegration. Apostles were again needed to preach the word of God in divine power, in humility, in charity, in poverty of spirit.

He was the exemplar of those ideals which stimulated and invigorated so many of his followers. Gifted by nature with a keen mind, he cultivated his talents by a splendid education in the sacred and profane sciences; having been a canon for nine years he experienced the power of prayer and contemplation; being an apostle who burned with love of God and of souls he desired to spread the truth



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of Christ. He opposed heresy with a terrible violence but like his Master, his heart bled for the erring and the sinner. His mortifications worried his brethren but he did not think of himself, only of the divine justice which had to be placated for the sins of men. Recollected in spirit at all times and places he continually conversed with God and this was the font of his charity which melted the hearts of his enemies. His sanctity, attested by canonization thirteen years after his death, must be considered the light and source of all his activities. By its consuming flame it fused all his talents and energies into a mighty instrument of divine power. Nor did God fail to show His power in ratification of His servant's life and activities. Many miracles were worked by his intercession as Gregory IX attested; among the more striking may be mentioned the failure of the fire to consume his dissertation against the heretics although it was cast into the flames three times, the raising to life of at least three persons from the coldness of death and the appearance of angels in the refectory at San Sisto. Strengthened in spiritual energy by prayer and contemplation he fared forth from his convent and quickened by his ardor and the spirits of men. He was not content to shine in the narrow confines of the cloister but truly made the whole world his cloister; "truly did he develop the canonical man in the apostolic."

While the heretics looked upon matters as evil because of their uncatholic viewpoint of God and the world, Dominic sought to instill the Christian concept of the goodness of God's creatures. A virgin with unsullied innocence, he brought the erring back to a realization of the dignity of marriage; in union with the Eternal Spirit he reached down to restore all creatures in their rightful places; a saint, he gave knowledge the push to which all subsequent progress to our own day is deeply indebted. He was not afraid of matter, science or reason, these were things of God and had to be sanctified in His Service. Dominic was truly Catholic; having sought and attained the kingdom of God he added all other things in their right order.

It has been repeatedly pointed out that our civilization today faces a crisis. Stifling materialism and distorted idealism have rent asunder the fabric of our Christian world. We may solve the difficulty by following Dominic's example by restoring all things in Christ so that a new and better order may flourish. Surely, Saint Dominic has not ceased to intercede for men and for the welfare of the Church. We may ask this great saint with confidence to help us in the struggle to achieve the kingdom of God on earth.

DO NOT
COPYWORD FOR
WORDS, I ALREADY HAVE!

DO WE OWE GOD ANYTHING?

LEO NOVACKI, O.P.



ONE of the greatest means of procuring earthly happiness, and eventually heavenly happiness, is the observance of the law of justice. Justice is nothing more than the giving to every one what is rightly his. This law has for its purpose order and harmony, and it disapproves and punishes disruptions of this harmonious balance. As members of society we have rights, as well as obligations towards our fellow-citizens. But, as we well know, our relations extend beyond human society.

Realizing that we are dependent on God for every instant of our existence, for everything that we possess, our reason informs us of a correlative obligation towards our Divine Benefactor. And what is more, we are bound *to act* in accordance with that reason. Of course, we are not physically compelled to conform to our reason, because we have free will. Nevertheless, it is not lawful for us to act contrary to our nature. There is a moral obligation resting upon our shoulders to follow our reason, because it is our guide in life. If we refuse to follow it, we are unnatural, irrational and guilty of sin. Just as it is reasonable to expect children to obey and respect their parents, so, too, it is quite reasonable that we should pay homage to our Creator and Supreme Master.

I

But "What shall I render to the Lord for all the things that He has rendered to me?"¹ That it is conformable to reason and human nature to give homage to God can be shown by two arguments: first, inasmuch as God is the First Cause of all things; and as such He is Supreme Lord, Benefactor and Lover. We cannot deny that it is in agreement with our rational nature to give to the Supreme Lord, upon whom all depends, adoration in acknowledgment of our dependence, and to make satisfaction if we offend that Supreme Being; to give thanks to the Supreme Benefactor, who has given us all that

¹ Ps. cxv, 12.

we possess; to return love to the Infinite Lover. For if it were not for God's great love, nothing would begin to exist. When we perform these actions, therefore, we are simply fulfilling our natural duties towards God who gave us life, keeps us in existence, moves and helps us to act, and confers on us countless benefits.

II

Secondly, it is in accordance with rational nature to pay homage to God from the fact that God is our Last End. We do not come into this world as perfect creatures, but rather as beings capable of perfection. All of us have a natural inclination to acquire that perfection for which we were created by God. We become perfect when we strive after that good towards which we are naturally inclined. When we act, we act for a definite purpose. And just as one act is directed towards one end, so all particular ends are directed towards one final end, of which we have at least an abstract and vague notion—the greatest possible happiness and the exclusion of all evil. That we have an ultimate end towards which we are tending is seen from the fact that there is in human nature a constant striving for happiness, not for a passing but a stable and perfect happiness. Experience proves that this desire or tendency cannot be satisfied by anything this world can give, such as honor, power or riches. They fail to satisfy, because they are of short duration, unstable and limited. Only God can fully satisfy our noblest faculties, our intellect and will, because He is the greatest Truth our intellect can know and the greatest Good our will can desire. Hence, to know and to love God as perfectly as we can is our ultimate goal. Accordingly, St. Augustine says: "You have made us for Thyself (O Lord), and our hearts are restless until they rest in Thee."² But it is quite obvious that we can not acquire our Last End without using the means, i. e., without fulfilling our obligations towards that Last End.

St. Thomas Aquinas says:

"By the very fact that we revere and honor God, our mind is subjected to Him; and in this consists its perfection, since a thing is perfected by being subjected to its superior, for instance, the body is perfected by being quickened by the soul, and the air by being enlightened by the sun."³

Some one may raise the objection that God does not need our services. That is true. Our wealthy creditors do not need what

² *Confessions* I, Chap. I.

³ *Summa Theol.* II-II q. 81, a. 7.

money we owe them, our generous benefactors may not need our gratitude. But their needs are not the standards by which we judge our obligations. Justice is the standard, and justice demands that we pay our debts, that we be grateful to our benefactors. God does not need our services of homage, but He is our Creator and our Last End, and justice obliges us to observe the order that exists between Creator and creature, Master and servant. The fulfillment of this obligation redounds to our benefit. For, says the Angelic Doctor:

"We do not offer anything to God on account of its usefulness to Him, but for the sake of His glory, and on account of its usefulness to us."¹⁴

Thus reason not only points out our relation and obligation towards God, but also *prompts* us to render to God both interior and exterior acts of religion. The interior are the primary acts of religion, because they tend directly and immediately to God. They are those free and internal acts of the will by which we honor God on account of His supernatural excellence—devotion and prayer. The exterior acts are secondary, because they must be directed to God by movements of the intellect and will, and because they help the mind to lift itself to God. They are sensible, external acts of the body, such as corporal adoration, external sacrifice, praise, vocal prayer, and so forth.

III

Since God is our First Cause and our Last End, we have the obligation to exercise internal cult or religion. For without internal cult there is no religion. Without internal acts our worship of God would be purely pharisaical worship, which Christ condemned. We owe God a special honor because of His supreme excellence. To Him as our first Beginning and Supreme Lord we owe service. As our Last End, we owe Him our greatest love. All our actions should be directed towards Him. We must perform these acts not merely instinctively, as we brush away a fly, or raise our hand to ward off a blow, but we must perform them deliberately, as an acknowledgment of God's infinite perfection and our total dependence upon Him. For, in the words of the Angelic Doctor:

"It is He to whom we ought to be bound as to our unfailing principle; to whom also our choice should be resolutely directed as to our last end."¹⁵

¹⁴ *Ibid.* a. 6. ad 2.

¹⁵ *Ibid.* a. 1.

IV

Since God is the Creator of our bodies, as well as of our souls, we have an obligation to acknowledge this dependence of the body, and to excite ourselves to render to God internal cult more perfectly. But to do this, external cult is required. Therefore, we are bound to honor God with an external cult. Hence, cult may be considered from two aspects: first, in itself; secondly, in relation to internal cult.

As to the first. Not just a part of us, but our whole being, body and soul, depend on God as the First Cause. Therefore, we have the duty to show our subjection to God with our whole being. To do this, we must offer God corporal acts, as well as spiritual acts of religion.

"The voice is used in praying as though to pay a debt, so that man may serve God with all that he has from God, that is to say, not only with his mind, but also with his body."

Furthermore, we are the lords of all sensible nature, and therefore we should praise and adore God in the name of all inferior creatures. As the microcosmos of all sensible nature each one of us can not do this better than by external cult, through bodily acts.

Let us now consider external cult in relation to internal cult. When we are obliged to some particular act, we are likewise bound to take the necessary means to place and to conserve that act. For example, if we must be present at a convention in another city, we must take a train or car to get there. So it is with religion. Being obligated to internal acts, we are also bound to external acts which are necessary for the perfection of the internal acts. St. Thomas says:

"Men perform certain works . . . such as prostrations, genuflections, vocal prayer and singing, which are not done as if God, who knows everything, needs them, but we do them so that through sensible (corporal) works our intention may be directed towards God and our affection may be enkindled."

Moreover, referring to one form of external acts, the Angelic Doctor says that

"we have recourse to vocal prayer through a certain overflow from the soul into the body, through excess of feeling, according to Psalm xv, verse 9, *My heart hath been glad, and my tongue hath rejoiced.*"^a

^a *Ibid.* q. 83, a. 12.

^b *Contra Genitiles* III, 119.

^c *Summa Theol.* II-II q. 83, a. 12.

Therefore, external cult is also a manifestation of internal cult. Ordinarily, our love for God cannot be very great if it is not manifested exteriorly. It is part of our nature that the interior acts of the soul should find expression in the exterior acts of the body. We know that human affection, when manifested externally, is strengthened and increased. For instance, the lover shows his affection for his beloved by a letter, a visit, a kiss, a smile, and so forth. When love is not manifested by external acts, it perishes. The same is true of internal acts of religion, of our love for God.

V

Not only the individual, however, but also society in general is obliged to pay homage to God, because God is the Creator and Last End of society. He is its Creator, because He is the Maker of individuals, and places in them a natural inclination to form a society. By His Providence He conserves and bestows upon society many benefits. God is the Last End of society, because He is the Last End of the individuals who make up society. Reason tells us that as members of society we must respect authority and pay homage to our rulers.

"Honor is due to some one by reason of excellence. But to God belongs a singular excellence, since He infinitely surpasses all things and exceeds them in every way. Wherefore special honor is due to Him; even as in human affairs we see that different honor is due to different personal excellences, one kind to a father, another to a king, and so on."⁹

The same reasons which have been adduced to show the individual's obligation to practice external cult hold also for groups of individuals. Man is a social being and as such his worship should be public and in common with others.

Yes, there is an even greater obligation upon society to exercise external cult, because there is a greater need of exciting and conserving internal cult in society than in the individual. Society must publicly promote religion to conserve its existence, because religion alone will protect and efficaciously conserve the principles of justice, of good morals and of authority, which are so vital for the existence of society. They who deny the necessity of religion usually consider authority and the rights of others of no great importance. Their ultimate end is temporal felicity, even if it be at the expense of the rights of others. The consequence is some form either of tyranny or anarchy, a disruption of the order of justice.

⁹ *Ibid.* q. 81, a. 4.

VI

Man is by nature religious-minded, and the only reason why this religious-mindedness does not come to full growth is because serious obstacles are placed in its path.

"There is in man a natural inclination to set aside a certain time for each necessary thing, such as refreshment of the body, sleep and so forth. Hence, according to the dictate of reason, man sets aside a certain time for spiritual refreshment, by which man's mind is refreshed in God."¹⁰

"It is the dictate of natural reason that man should do something towards divine reverence. But that he should do this or that determined thing is not the dictate of natural reason, but is established by divine or human law."¹¹

Natural law, or reason, does not command any particular day to be set aside for the worship of God. It simply says that we must worship God. In the Old Law, observance of the Sabbath was commanded by divine positive law. Cardinal Cajetan, a renowned Dominican philosopher and theologian, says that this precept literally referred not to the interior but to the exterior cult of God; that God was given homage on the Sabbath by the exterior cessation from servile works because they rested in commemoration of the Lord's rest on the seventh day; that in the New Law, however, exterior cult consists chiefly in the saying or hearing of Mass; that cessation from servile works is for the removal of impediments to the quiet of the mind in God.

VII

The first Christians changed the day of public worship from Saturday to Sunday, "the day on which Jesus rose again from the dead." Sunday is also the birthday of the Church, for it was on this day that the Holy Ghost descended upon the Apostles giving them the necessary courage to preach the new religion of Christ. At present, our obligation to worship God publicly is stated in the first commandment of the Church: To hear Mass on Sundays and holydays of obligation. Does this restrict our homage towards God? By no means. Rather this commandment indicates the minimum of our public obligation. In the words of St. Paul: "All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him."¹² In answer to the

¹⁰ *Ibid.* q. 122, a. 4, ad 1.

¹¹ *Ibid.* q. 81, a. 2, ad 3.

¹² *Coloss.* iii, 17.

question "What shall I render to the Lord for all the things that He hath rendered to me?" may we all say with the celebrant of the Holy Sacrifice: "I will take the chalice of salvation and will call upon the name of the Lord. Receive, O Holy Trinity, this offering, which I present to Thee in memory of the Passion of our Lord Jesus Christ: and grant that it may ascend to Thee worthily in Thy sight, and may bring about my eternal salvation and that of all the faithful."¹³

¹³ *Offertory of the Mass.*

PRIESTHOOD

Unto eternity a sacrifice of praise thine hands shall send—
 Thy heart no other love than Mine shall know.
 O'er My chosen ones in benediction let thine hands extend
 Through thee the saving waters of My grace shall flow.

By thy paternity an offering of incense rare shall rise in praise
 Unto My throne: more precious than the purest gold.
 My wayward ones from malediction by thy virtue raise;
 Guard well their hearts lest alien shepherd reign within My fold.

Envoi:

To Thee this day these newly unctioned sons give their command:
 To Thee alone henceforward do they pledge their fealty.
 Thy strength impart to heart and mind of this Thy band
 Of soldiers—pledged only to defend Thy Majesty.

—Anselm Vitie, O.P.

CATHOLIC REFLECTIONS ON THE FOURTH OF JULY

PATRICK M. WALSH, O.P.



HOMAS JEFFERSON is the acknowledged author of the Declaration of Independence. It is to him that we owe the actual writing of those principles upon which the United States has flourished for more than one hundred and fifty years. Historians and philosophers would be grateful if they knew for certain the exact sources from which Jefferson derived his profound document. One of the nearest clues comes in the words of the Composer himself:

Neither aiming at originality of principles or sentiments, nor yet copied from any particular and previous writing, it was intended to be an expression of the American mind. All its authority rests on the harmonizing sentiments of the day, whether expressed in conversations, in letters, in printed essays, or elementary books of public right, as Aristotle, Cicero, Locke, Sidney, etc. . . .¹

In this humble confession, Thomas Jefferson is outstanding for his honesty and frankness. He openly declares that the principles were not original, nor were they copied from any particular writing. They were not even copied necessarily from the four men whom he mentioned. Nor would we be satisfied with those four sources. Aristotle taught that although monarchy is the ideal, the best attainable form of government seems to be an aristocracy, not of wealth nor of birth, but of intellect.² Aristotle expounded some excellent social theories, but he lacked in his paganism an appreciation of the later Christian message of brotherhood.³ Cicero's expressions are general. For him "res publica" is "res populi." Individuals, however, seems to slip from his mental grasp.⁴ That Jefferson read Locke and other philosophers is certain. There are many quotations from Locke in Jefferson's *Commonplace Book*. However, Locke studied at Oxford when Scholasticism was still very much alive there.

¹ Thomas Jefferson, *M. E.*, XVI, 117.

² Aristotle, *Politica*, IV, 7.

³ E. F. Murphy, S.S.J., M.A., *St. Thomas' Political Doctrine and Democracy*, (Catholic University, 1921), pp. 12, 13.

⁴ *Ibid.*, p. 14.

Hooker was one of Locke's sources, and "Hooker is the medium through whom the ethical and political philosophy of Thomas Aquinas finds its way into the English popular thought."⁵

We are thus left in doubt as to the immediate, original and primary sources of the Declaration. Again, we turn to Jefferson, who says:

I know only that I turned to neither book nor pamphlet while writing it. I did not consider it as any part of my charge to invent new ideas altogether and to offer no sentiment which had ever been expressed before.⁶

Here, Jefferson truly says he offered no new ideas or sentiments. This statement of the great president can be substantiated by showing that most of our first principles of government were well written as early as the Thirteenth Century. History shows that the doctrine of Jesus Christ had its effects on governments as well as individuals. Through the teachings of the Master, the creature became enlightened as to his supernatural end. Men were drawn into an intimate union with their God through the Sacraments of the New Law. Man's social and political ideals were greatly affected. He was freed from paganism and idolatry. He was taught to live by a noble bond of Charity which extended to God, his fellow-man and his country. St. Augustine in the fourth century gave us in writing the solid fundamentals of natural law and government.⁷ But St. Thomas Aquinas, with Aristotle as a basis, and supplementing St. Augustine, expounded a new and more adequate theory of government and law.⁸ Although volumes have been written on this subject, we shall only compare some of St. Thomas' social doctrines to those principles which are considered the solid basis of all our American Government:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.⁹

Thomas Jefferson stated that all men are created equal. From the writings of this great statesman it is apparent that he

⁵ *Ibid.*, p. 18.

⁶ Thomas Jefferson to James Madison, VII, 304; (Ford Ed., X, 267.)

⁷ Moorhouse F. X. Millar, S.J., "The Origin of Sound Democratic Principles in Catholic Tradition," *Thought* (March 1928).

⁸ *Ibid.*, p. 617.

⁹ *Declaration of Independence.*

did not mean all men are absolutely equal. If we read the notes of Jefferson as the young lawyer, we would see that he had a good knowledge of the diversities and inequalities in human nature. He wrote on the conditions and circumstances of husbands and wives, the differences of masters and servants, etc.¹⁰ If all men are created equal, there would be no need of a variety of law to suit individual natures. Thomas Jefferson recognized this as a lawyer. Later, he wrote something that was more pertinent. He says:

nature by mental and physical disqualifications has marked infants and the weaker sex for the protection rather than the direction of government.¹¹

Again:

When we come to the moral principles on which the government is to be administered, we come to what is proper for all conditions of society.¹²

Society has its diversity of conditions through the diversity and inequalities of individuals. We may also say that Jefferson recognized that there are certain principles and laws to guide particular peoples, but the moral law is for all persons as rational beings. Therefore, those err who interpret Jefferson's words on equality literally and without qualification. That all men are not absolutely equal in all respects can be easily seen upon a perusal of Jefferson's works.

Going back five hundred years before the Declaration of Independence, we find St. Thomas Aquinas teaching sound doctrine on this subject of equality and inequality. The Angelic Doctor taught "by nature all men are equal."¹³ All rational beings are *essentially* equal. All men, without exception, have a spiritual soul which is their vital principle in forming their bodies. This composite being is capable of performing rational, sensitive and vegetative activities which are *basically* the same for all. No man is more man than another. Equality exists too in the fact that every human being enters this world with the stain of original sin; Jesus Christ and His Blessed Mother are the only exceptions to this punishment. There is also an equality among men in that all need grace to be raised to the supernatural life. In brief, St. Thomas taught equality existed among men in their

¹⁰ Thomas Jefferson, *Commonplace Book*, nos. 1-557.

¹¹ To John Hamden Pleasants, VII, 345; (Ford Ed., X, 303.)

¹² To Dupont de Nemours, VI, 591; (Ford Ed., X, 24.)

¹³ *Summa Theol.*, II-II, q. 104, a. 5.

II Sent., Dist. XLIV, q. 1., 3.

specific human nature. But among other things, he recognized that men are not equal according to their individual natures.¹⁴ There are the many circumstances of inheritance, education and environment which contribute towards man's individual nature. This is something over and above man's specific nature. The inequality among men in their individual natures is obvious. We daily behold some men who are more talented than others. Some can perform and accomplish tasks which would be impossible to others. Social background, temperament and character play a part in establishing individual inequalities. The Angelic Doctor holds that some men are blessed with better intellectual faculties than others. It is to the preëminent in natural understanding that the command should be intrusted.¹⁵ Thus, if there were no inequality, there could be no government, for as St. Thomas says:

. . . no creature could do anything for the good of another creature, unless there were plurality and inequality among creatures, because the agent must be other than the patient and in a position of advantage over it.¹⁶

We therefore sum up this point of inequality in the words of the Prince of Theologians, who says:

the good of order (which is better than isolated good) ought not to be wanting to the work of God; which good could not be, if there were no diversity and inequality of creatures. There is then diversity and inequality between creatures . . . by the special intention of God, wishing to give the creature such perfection as it was capable of having.¹⁷

The second outstanding principle, according to the Declaration, is:

men are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness."¹⁸

This is a most sublime statement from Thomas Jefferson. We must recall that he was accused of being a free-thinker; and he was said to have lost a second term as president because he did not affiliate himself with any Christian Church. But in his Declaration can be seen the nobility of his character. He acknowledges a Creator Who has blessed man with certain rights

¹⁴ *II Sent.*, Dist. XXXII, q. 2., a. 3.

II Sent., Dist. XVII, q. 2., a. 2.

Summa Theol., I, q. 91, a. 3.

Contra Gentiles, II, 81.

¹⁵ *Contra Gentiles*, III, 81.

¹⁶ *Ibid.*, II, 65.

¹⁷ *Ibid.*, II, 65.

¹⁸ *Declaration of Independence.*

upon which no government can infringe. Man has a right to direct the affairs of his private life. Man is entitled to liberty of conscience by his Creator. Thomas Jefferson was thus a staunch advocate for the rights of man.

Almighty God hath created the mind free, and free it shall remain by making it altogether insusceptible of restraint.¹⁹

Again he says:

the care of human life and happiness and not their destruction, is the first and only legitimate object of good government.²⁰

More particularly, Jefferson wrote to General Kosciusko:

The freedom and happiness of man . . . are the sole objects of all legitimate government.²¹

From the natural law, man, by his very nature as a rational creature, derives certain rights. Man is endowed with the light of reason whereby he discerns what is good and what is evil. In brief, the natural law is nothing less than the rational creature's participation of the eternal law.²² Consequently, says St. Thomas, in matters touching the internal movement of the will, man is not bound to obey his fellow-man, but God alone.²³ Man belongs to God inasmuch as he has his origin from Him. Paternal government can extend only to the things that appear in man externally, but divine government reaches also to interior acts and dispositions.²⁴ In this we see that the entire universe, including all creatures, comes under the providential plan of God. All is governed by the eternal law of God. Man participates in this eternal law by his very nature. There is, therefore, a natural moral law between God and creatures.²⁵ Man is bound to obey secular princes only in so far as his obedience is required by the order of justice.²⁶ God is the principle of our being and government in a far more excellent manner than one's parents or country.²⁷ Hence, man owes no subjection or obedience to his fellow-man or country in matters touching the na-

¹⁹ Statue of Religious Freedom, VIII, 454; (Ford Ed., II, 237, 1779.)

²⁰ R. to A. Maryland Republicans, VIII, 165. (1809).

²¹ V. 509, (M. 1810).

²² *Summa Theol.*, I-II, q. 91, a. 2.

²³ *Ibid.*, II-II, q. 104, a. 5.

²⁴ *Contra Gentiles*, III, 130.

²⁵ *Summa Theol.*, I-II, q. 91, a. 2.

²⁶ *Ibid.*, II-II, q. 104, a. 6, ad 3.

²⁷ *Ibid.*, II-II, q. 101, a. 3, ad 2.

ture of his body.²⁸ He is perfectly free and independent when it comes to natural rights. Man must look to God, his Creator and highest Governor, in all matters concerning his soul and the nature of his body. These affairs include his religion, conscience, choice of a state in life, the support and begetting of children, etc. Man has, then, a natural right to life, liberty and the pursuit of happiness. In these things, man must turn to God, by Whom he is taught either by the natural or the written law.²⁹

The third and the last of the greatest American principles is:

that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.³⁰

Underlying this profound statement was the earnest effort of Thomas Jefferson and the Founders of the Nation to set up a representative government. Jefferson was a champion of the rights of the people. A few years after he wrote the Declaration, he wrote to President Washington:

No government has a legitimate right to do what is not for the welfare of the governed.³¹

Jefferson understood that it was futile to establish a government that did not recognize the natural rights of the people. He knew that consideration must not only be given the common good, but that the people must also consent. Later, he wrote:

The only orthodox object of government is to secure the greatest degree of happiness possible to the general mass of those under it.³²

St. Thomas, long before Jefferson, was an advocate and exponent of law, the common good and the rights of the governed. The law should take account of many things, as to persons, as to matters, as to times.³³

A law, properly speaking, regards first and foremost the order to the common good. Now to order anything to the common good, belongs either to the whole people, or to someone who is viceregent of the whole people. And therefore the making of a law belongs either to the whole people or to a public personage who has care of the whole people; since in other matters the directing of anything to the end concerns him to whom the end belongs.³⁴

²⁸ *Ibid.*, II-II, q. 104.

²⁹ *Ibid.*, II-II, q. 105, a. 5, ad 2.

³⁰ *Declaration of Independence.*

³¹ To Pres. Wash., III, 461; (Ford Ed., 103, M. 1792.)

³² To M. Van Der Kemp, VI, 45, M. 1812.

³³ *Summa Theol.*, I-II, q. 96, a. 1.

³⁴ *Ibid.*, I-II, q. 90, a. 3.

Again, the Saint says:

For a people who are free, and able to make their own laws, the consent of the people expressed by a custom counts far more in favor of a particular observance, than does the authority of the sovereign, who has not power to frame laws, except as a representative of the people.²⁸

These passages and others of the learned Saint indicate that he developed with clarity and profundity his doctrine on democracy. Maurice De Wulf summarizes tersely:

The doctrine of the sovereignty of the people is not a modern discovery at all; it is in direct harmony with the leading idea of the Scholastic political philosophy, that individuals are the only social realities, and that therefore, the state is not an entity outside of them.²⁹

As Catholics, we should know what our Church did for America. It was the Church who played the dominant rôle in the discovery of our lands. Her influence was felt in the civilization and Christianization of our country. In truth, America has borrowed from Catholic Capital far more than many know or admit. From the deep wells of profound and sublime doctrine, there has flown into America "living waters." America drank this water of the Catholic Church, whereby America in turn has become a font of nourishment and sustenance for others.

²⁸ *Ibid.*, I-II, q. 97, a. 3.

²⁹ De Wulf, *Civilization and the Middle Ages*, p. 249.

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IS THERE A CHRISTIAN PHILOSOPHY?

MARK EGAN, O.P.



PHILOSOPHY is a living science. Like life, it is allured by different interests at different times. Now it is gazing out at the world, asking what is underneath the moving panorama of external phenomena. Again it turns its gaze within, seeking the fixed and permanent amid the welter of thoughts, images, sensations and desires of man's inner life. But always it returns to certain problems, almost as regularly as life returns to its springtime, then to restore its vitality.

I

One of these recurring intrusions into the quiet course of philosophic speculation is the question of the relation that exists between faith and reason, philosophy and theology. It did not come into prominence until the advent of Christianity. For Christ brought to man a set of truths which were utterly beyond the grasp of human reason. When man accepted this revelation he had within him two sources of knowledge: one proceeded from his own reason; the other came directly from God, which he could view only with the help of a supernatural light—the light of faith. From these two sources have sprung mighty torrents which continue to flow down through the ages. It was not long before the question arose: have these two streams been restrained within their own banks, or have they overflowed their boundaries and intermingled? Modern philosophers will have nothing to do with scholastic philosophy because, they say, the pure waters of reason have been polluted with an overflow from the waters of faith and the philosophy sponsored by the Catholic Church is unworthy of the name philosophy, for it is completely dominated by the authority of Catholic Dogma and prejudiced from the start.

The limits of faith and reason were luminously exposed by St. Thomas Aquinas. The present discussion is an attempt to apply his principles to certain phases of the problem. Renewed interest in this question was aroused in 1931, at a meeting of the Société française



... Dominic thought of instituting a society of companions who, as auxiliary and movable hands of soldiers, could, in time and efficaciously, go wherever danger menaced the Church. Therefore, overcoming many difficulties he founded the Order of Preachers which Honorius III took under his own special care and patronage and almost with intuition called the members 'true lights of the world' and 'champions of the Faith.'

Pius XI in Apostolic Letter Inclitum ac Perillustrem.

Amongst these heroic personages was Dominic of Guzman who, having left Spain for France, courageously opposed the heresy of the Albigenses. In fact he, by the preaching of the mysteries of Christ, by fervent prayer to God, by scorn of human things, recalled very many of those who had gone astray from the Church, to the primitive faith.

Pius XI in Apostolic Letter

Inclitum ac Perillustrem.

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de Philosophie. M. Gilson made a communication to this society on the historical influence of Christianity on philosophy. At the meeting, M. Brehier opposed the thesis of M. Gilson. Later, in an article in the *Revue de Metaphysique et Morale*, M. Brehier expanded his own contention that there has been no real Christian philosophy, any more than there has been a Christian mathematics or a Christian physics. M. Gilson's lectures on *L'esprit de la Philosophie medievale* are entirely devoted to an investigation of the factual contributions of Christianity to philosophy. The question was taken up by M. Jacques Maritain who attempted to explain this influence and defend its legitimacy. Interest was so aroused that the Société Thomiste dedicated its annual meeting to a discussion of Christian philosophy. In a recent issue of the *Revue Néo-Scholastique de Philosophie* a resumé of the discussion held at this meeting was given by F. Van Steenberghen. In this article we wish to present some of the problems raised and summarize the solutions given to them.

II

Though the debates have been centered around the legitimacy of the epithet Christian as applied to philosophy, they have not been mere verbal discussions. If Christianity has had an influence on philosophy; if philosophy can come into contact with faith and still remain philosophy, then there may be ground for asserting that a Christian philosophy exists and is a true rational synthesis.

Lest we mistake the real meaning of the words Christian Philosophy, it may be well to quote the following from R. P. Sertillanges, O.P., to which all assent:

Formally speaking, and in the entire rigor of the term, there is not, there cannot be a Christian philosophy. This substantive, philosophy, and this adjective, Christian, are essentially disparate, and can be united only under some secondary aspect, though that be a true one. Philosophy is a doctrine founded on reason, proceeding by demonstration alone, and of itself cognizant of objects attainable by reason. When you add "Christian" you say that the doctrine is founded on faith, proposes objects of faith and reasons by virtue of the light of faith. There is a contradiction.¹

M. Gilson, in the work already mentioned, has shown the historical relations between philosophy and Christianity. He has gone back to the sources of the two streams of faith and reason. Following the course of the waters of reason, he has detected its great expansion after the advent of Christianity. He has discovered that the

¹ *La Vie Intellectuelle* XXIV (1933) No. 1, p. 9.

knowledge of the Judeo-Christian God—He Who is—gave philosophers a profound grasp of the concept of being. All the developments which philosophy underwent after the advent of Christ are inexplicable if the influence of Christianity on philosophy is denied. Hence, in M. Gilson's thought, a philosophy is called Christian when it receives from revelation problems, concepts, presuppositions, challenges, in a word, a fecundity it did not possess, and, indeed, could never have possessed.

III

It seems very evident that Christianity has been a pivotal point in the progress of philosophy. But what is the nature of Christianity's contribution? Has it affected philosophy radically or only superficially? Has it destroyed the nature of philosophy? Or is philosophy capable of assistance from on high and of still remaining philosophy? These are questions which must be answered.

Mgr. de Solages, in explaining M. Maritain's solution employs the following example:

The difference between philosophizing with or without faith is the difference between climbing the Alps with or without a guide. But, you say, if the guide from time to time draws on the rope to pull you up to the summit, do you pretend that you arrived there by your own powers? If your reasonings are partly dependent on revelation, do you pretend that you are philosophizing? But there is the point—there is no need for the guide to pull on the rope. There are two ways of making an ascent with a guide: one in which the guide pulls you up; the other in which he merely points out the way and you follow without any assistance. When the guide draws on the rope, i. e., when your demonstrations depend on revelation, you are a theologian; but in Christian philosophy the arguments are independent of revelation; the guide never draws on the rope.³

M. Maritain distinguishes between the nature of philosophy and the particular environment it may be in. In itself, philosophy is a science which comprehends within its range everything that can be known by the pure light of reason. It starts with principles which are evident, and deduces conclusions which are evidently contained in its premises. Under this aspect there is no difference between Greek, Moslem, Jewish or Christian philosophy.

However, when a Christian begins to philosophize he has another source of truth than that of his own reason. In other words, philosophy is environed by the vast expanses of the supernatural. What is the result? According to Maritain there are four effects of this approximation of the two orders: 1) the presentation of new truths;

³ *La Vie Intellectuelle* XXV (1933) No. 2, pp. 220-221.

2) the opportunity for reason to exercise its powers in a new field;
 3) a rational attitude towards the paradox of a supernatural order;
 4) subjective strengthening of the mind by the spiritual character of the supernatural. Let us consider these briefly.

First of all, Christianity has presented to the philosophers truths of the natural order, which they had never explicitly recognized. They are the truths catalogued by M. Gilson. They were only obscurely foreshadowed in pagan philosophy. But they were there. Christianity was not something which cut the current of human thought in twain. God, in His revelation, used concepts already known to man. Some of the revealed truths were extensions of the principles of natural reason, as St. Thomas has so clearly shown. Secondly, reason can be aided by speculating on the mysteries of faith. A man can learn much from an aeroplane ride, of which he would never have been conscious had he remained on the ground. A rational attitude towards the mysteries of faith, such as the Trinity and Incarnation, demands a clarification of many philosophical problems. Thirdly, M. Maritain approves the contribution of Gabriel Marcel to this question of a Christian philosophy. As Marcel says,⁸ the existence of the supernatural, the irrational by superiority is a scandal, a paradox for reason. Christian philosophy accepts this scandal gratefully and without restraint. A non-Christian philosophy would seek to attenuate the scandal, mask the paradox, absorb the revealed datum into a dialectic of pure spirit. In the words of Mgr. de Solages, Christian philosophy would admit that there is a place in a rational conception of the world for the supernatural, the "terra incognita" of the suprarational. These three aids or supplements of reason are called by Maritain objective, i. e., outside, in a sense, of the philosopher.

The fourth contribution of faith to a philosopher is subjective. The acceptance on faith of truths knowable by reason strengthens the subjective rational adherence of the mind to these truths. Finally, the habit of contemplation spiritualizes the whole man and elevates the philosophical habit in its own order.

IV

Père Sertillanges, O.P., pushes the discussion further than any other philosopher, with the exception of Maurice Blondel. His views coincide to a great extent with those of Blondel. There are many

⁸ *Nouvelle Revue des Jeunes*, 15 mars 1932.

who will not agree with some of his statements. In order to avoid misinterpretation we will quote him constantly.

If the philosopher who adheres to Christianity should attempt to develop his philosophy in complete isolation from the object of faith, and expect thus to construct a philosophy integral and sufficient in its own sphere, this philosophy would be false; for it would exclude from its consideration not only the fact of revelation, but the possibility of revelation, a positive possibility, for it is admitted by St. Thomas . . . that the existence of the supernatural order as well as the possibility of its communication to man by Divine Omnipotence can be demonstrated.

Likewise, this philosopher would avoid studying the fitness of revelation; the appeal . . . of our intellectual and practical aspirations: a superhuman curiosity, a desire, in a word, a profound dynamism which orientates us towards a destiny at once impossible of attainment by our own powers, and yet impossible to irradicate from our vital impulses, though these impulses do not determine the form of our destiny. These are philosophical questions and St. Thomas, the philosopher, has not ignored them.⁴

Père Sertillanges goes on to say that these questions concerning the supernatural and revelation, man's desires and aspirations are usually treated in Apologetics. He deplores this for

it would be a great victory to pursue our philosophers on their own ground and force them to admit this positive, congenital deficiency, a deficiency which results from real privation and which is not a mere absence of some perfection, and bring them to recognize the quasi-presence of the supernatural on all pages of philosophy.⁵

The principal obstacle to the faith among philosophers is the pretention to self-sufficiency.

The autonomy of thought—a claim which in general is just—easily overleaps itself and falls into absolutism; and absolutism is justifiable as long as thought has not been philosophically limited.⁶

A philosophy which would limit the autonomy of thought would be entitled to the name of Christian philosophy.

V

As mentioned before not all will admit these statements of Père Sertillanges. The task he lays on Christian philosophy is twofold: first, in regard to the supernatural; secondly, in regard to man's deficiencies. Let us consider first the role of reason in demonstrating the existence of the supernatural and the possibility of its communication to man; secondly, what we can conclude from the pitiable condition of man deprived of supernatural aid.

⁴ Art. cit. p. 11.

⁵ *Ibid.*, p. 12.

⁶ *Ibid.*, p. 13.

It is generally admitted that the existence of the supernatural can be demonstrated. The conclusion of the demonstration does not arrive at a positive notion of the supernatural, but rather at a concept of something exceeding the limits of man's natural knowledge. It takes its beginnings from these same limits and proceeds as follows: Man obtains knowledge only through creatures. No creature nor aggregate of creatures can give an adequate idea of the intimate nature of God. It follows, then, that in God there is an order of truths above the comprehension of man. We insist, however, that the knowledge thus obtained is negative. Hence, Père Sertillanges' second statement does not follow, viz., that we can demonstrate the possibility of a communication of the supernatural to man. For, if we knew that with certainty, we would be demonstrating a truth which is essentially supernatural. If we have no positive knowledge of the supernatural we cannot know whether it can be communicated to man or not.

However reason is not at a total loss in this question. There are some indications which would enable us to take a reasonable attitude toward the supernatural once we had accepted the fact of its communication to us on faith. Man is a creature of God and at first sight it would seem that God could raise man up to the supernatural order by His Omnipotence. The modernists, however, object to this line of reasoning. The same objection was formulated by St. Thomas.

The corporal eye cannot be elevated in such a way as to understand an intellectual substance, because it is above its nature; if, therefore, to see the essence of God is beyond the powers of any created intellect, it would seem that no such intellect could attain to the vision of the divine essence.⁷

The answer lies in the nature of the intellect, which is infinite in its reach, though not in its grasp. The adequate object of the intellect is the far-flung realm of being, and even God is not outside that realm. Moreover, this possibility of a participation in the supernatural follows from man's inward urge to see the essence of God. But it cannot be said that the nature of the intellect or the impulse to see God are sufficient foundations on which to construct a philosophical demonstration.⁸

The second task of a Christian philosophy, according to Père Sertillanges, is to insist on the insufficiency of man. The necessity of this was brought to our attention recently. In Harper's Magazine appeared the following:

⁷ *Summa Theol.*, I, q. 12, a. 4, ad 3.

⁸ Garrigou-Lagrange, O.P., *De Revelatione*, Vol. 1, pp. 337-403.

The starting point of a positive philosophy, when scepticism has wiped the slate clear of unworthy fictions, is a new kind of faith—the belief that, whatever the ultimate realities of creation, there is truth at least in the assumption that man, denied supernatural aid and avoiding self-deception, still can find happiness on earth through what he can create for himself by his own courage and determination.⁹

This is an example of the self-complacency of modern man in the face of his own weakness. But, granted that a Christian philosopher could convince such a one of his insufficiency, would he immediately recognize the need of the supernatural? In other words, does a philosophy of insufficiency, such as a Christian philosophy must be, necessarily point to the supernatural? Undoubtedly, our helplessness needs help from on high. But does that mean supernatural help? Rather, if man truly needs God's help, then that help must be natural. For, if man needed the supernatural, it would no longer be supernatural. The supernatural is by definition that which exceeds the needs and capacities of man. It is a pure gift of God. Hence, from man's insufficiency we cannot conclude to the supernatural.¹⁰

VI

Père Sertillanges does not stop here. Thus far he has been treating of the tasks incumbent on a philosophy which bears the name Christian. Passing on to a consideration of the role of philosophy in the face of revealed mysteries, he commends the attitude of M. Maritain with regard to the relation between ethics and the faith. M. Maritain is of the opinion that an ethics which does not take into consideration man's supernatural destiny is false. But why confine this to the practical order? asks Pere Sertillanges.

Accepting the dogmas as facts, insofar as they are an experience—are they not the experience of Christ, communicated to His brethren?—by a purely rational method one would speculate on them, taking into account the entire datum, without, however, any confusion with theology as to method, principles or object, and linking philosophy to the totality of wisdom.¹¹

F. Van Steenberghen asks:

What does speculative theology do, if not "accept the revealed dogmas as facts," "take into account the entire datum," "link philosophy to the totality of wisdom?"

But Père Sertillanges insists that it is possible to take a dogma of faith, the Incarnation for example, and treat it from a philosophic as well as a theological point of view. When he proposed this opinion

⁹ F. S. Hopkins, "After Religion, What?" *Harpers*, April, 1934, p. 531.

¹⁰ Poulpique, O.P., *L'Objet Integrale de l'Apologetique*, pp. 437-440.

¹¹ Art. cit. p. 15.

at the meeting of the Société Thomiste, he evoked a lively discussion. This was finally ended by a suggestion of the Abbé Marquart, that he show by a concrete example in one of his future articles how a philosophical and theological discussion of a revealed truth would proceed. Though we are very sceptical of the outcome, we are willing to wait for such an article before presenting any criticism.

Let us conclude with the evaluation of F. Van Steenberghen, who was present at the discussions of the Société Thomiste.¹² He admits that they were very confused and that at first sight very divergent views were voiced. However, he found three fundamental points of agreement. First, Christianity has had a profound influence on the historical development of philosophy. Secondly, a philosophy properly so-called can not formally bear the title Christian. Finally, in the mind of a Christian, the regime to which both faith and reason are to be subjected is not one of separation, nor of simple subordination of reason to faith, but a regime of union and reciprocal relations.

¹² *Revue Néo-Scholastique de Philosophie* XXXV (1933) No. 40, pp. 543-544.

SAINT DOMINIC AND THE CUMANS

HILARY NEAL, O.P.



ONSTANCY of purpose has often proved to be the crowning jewel in the spiritual structure of many illustrious children of the Church. Through the exercise of that noble quality, Christ's kingdom has been extended to the four corners of the earth by men and women who possessed it in its fulness. For some it has been the means of obtaining stupendous success in the harvest of souls, for others it has served as an inspiration to accept the yoke of the Lord and to work out their eternal salvation in spreading the Gospel of Christ. Dominic de Guzman, the perfect gentle knight of Christ, was a man in whom constancy of purpose was ever a predominant characteristic. It marked his success in life, it was the golden quality which inspired thousands of his spiritual children to follow in his footsteps and to complete the work which he had so nobly begun.

In the course of the venerable Friar's life, two laudable ambitions stand forth to magnify the generosity of his soul and to demonstrate most strongly his fervent devotion to Christ, namely, the conversion of the pagan Cumans and the consummation of his mission labors in the glory of a martyr's death. Dominic himself was never to realize the fulfillment of either of these desires, but the story of his determined efforts to make such a noble sacrifice is indeed worthy of his great calling in life.

The life of Dominic Guzman is one that contains every element necessary to make up a veritable romance. Born into the ranks of nobility in the age of men like Richard the Lion-Hearted and his valiant Crusaders, it would seem that the young heir of Calaroga might have desired to follow the road so often traversed by his warring ancestors. God in His Wisdom chose the youth for the accomplishment of more nobler things in life. Dominic never calloused his hands with wielding the broadsword or lance. His was a warrior's path to be sure, but his lance was a staff to guide him to lands afar and he was to don no armor

save the familiar "white wool," so emblematic of his chaste, gentle nature. Dominic counted as his victories those won in the conquest of men's hearts for Christ, and not in those bloody conquests, so frequent in his own day, which sought for the material advancement of men.

The Saint's enviable career is but a tribute to the zeal and to the energy he expended in his labors for the faith which he loved. His success as a preacher, apologist, scholar and organizer was to acclaim for him the title of "Christ's Hallow'd Wrestler." He preached the word of God wherever he went. Along the highways of Europe, in town and city, even in the busy marts of men he raised his voice to speak only of the things of God. No less an apologist, he met the challenges of the Albigenses and was instrumental in leading thousands of those embittered heretics back to the fold of Christ. Foremost in the ranks of scholars, Dominic drank deep of the cup of learning and imbued his disciples with the spirit of study. He made the pursuit of learning the great end of his Order. His remarkable foresight and spirit of democracy is to be found in the form of government which he bequeathed to his Order. When we reflect on this wondrous recital of Dominic's works which were so varied, so engaging and so fruitful, we wonder that the Saint of Calaroga could devote so much of his heart to a savage race which threatened the realms of eastern Europe. We wonder also that in the midst of his innumerable accomplishments the heart of a martyr could beat so constantly.

Dominic's years as a Canon Regular in the cloister of Osma was truly a preparation for the enterprise in which he longed to be engaged. We read that it was at this period of his life that he conceived the project of going one day to preach the faith to the Cumans and to offer his life's blood in imitation of the "Perfect Martyr," Christ. In these early years of study and prayer, prior to his active ministry, he resembled his Master who lived the hidden life of Nazareth in preparation for his public life. Dominic was always eager to labor for the salvation of souls, and Theoderic of Apoldia in describing his master at this time, says, "His zeal for perishing souls was a continual and painful wound in his heart, for God had given to him the gift of a perfect charity."

While yet a Canon at Osma, Dominic fulfilled the office of Subprior. His devotion and gentleness of manner attracted the attention of Bishop Diego who chose Dominic for a companion

on his trip to the north country called the Marches. This territory is believed by many to correspond to the present day country of Denmark. King Alphonsus of Castile appointed Diego ambassador for the purpose of completing negotiations for a marriage between his son and the princess of that northern realm. The first journey proved successful for the Bishop and his companion, but when they arrived after a second trip to the north country to escort the young maiden back to Spain, they were informed that her death had occurred shortly before their appearance. Although the purpose of these lengthy journeys proved unsuccessful, nevertheless we are inclined to believe that they provided Dominic with some information regarding the Cumans from the peoples they met along that northern route.

We do know that Diego, on his second return from the Marches, was fired with the zeal of the Dominican Friar and desired to accompany him in that great adventure to the country of the pagan Cumans. When they arrived in Rome, they begged the Holy Father, Pope Innocent III, to permit them to embark on that hazardous mission. Innocent deemed it of more importance to place these zealous men in the work of the home missions which were under the blight of the Albigensian heresy. This was to be Dominic's first disappointment in his plans to carry out his cherished dreams. Ever an obedient son, he entered upon his newly assigned task and labored valiantly for nine years among the heretics of Languedoc.

In the course of these trying years, Dominic never once lost the hope of being a martyr for the cause of Christ. It was his holy desire to die among the hostile Cumans, but since his plans had been thwarted he would make the same offering in the country of the heretics. Dominic's holy determination to sacrifice his life is evidenced in his reply to the heretics who planned to assassinate him but who were cowed by his unshaken constancy. In reply to their challenge he said, "I would have prayed you not to have taken my life at a single blow, but little by little, cutting off each member of my body, one by one; and when you had done that, you should have plucked out my eyes, and then have left me so, to prolong my torments, and gain me a richer crown."

Following the venerable Friar's sojourn in the missions of Languedoc, he was successful in securing approbation for his newly founded Order. As time went on, the desire to enter upon the mission of preaching the faith to the Cumans possessed him

with all its former appeal. It was during the first General Chapter held in the year 1221 that Saint Dominic besought his disciples to select a substitute for the office of Master General which had been formerly conferred upon him. It was his desire to relinquish this holy office in order that he might be free to follow the path of Christ into the land of the Cumans. Those of his first disciples who had flocked to his banner of "Truth" and had surrendered to the charm of his saintliness, knew the necessity of keeping Dominic within their midst. Thus again, the venerable Patriarch felt the yoke of submission which was but another obstacle placed by divine providence to prevent his acquisition of a martyr's crown.

The closing years of Dominic's life offered no more opportunities for him to realize his cherished dream. That noble work which he had so many times set his heart to accomplish was not to be left undone. The early disciples who shared in the ideals of their holy Founder were men who eagerly sought to carry out the designs of their leader. Alike in spirit, they rallied to the call of their beloved Saint and were impatient to enter upon the arduous mission like soldiers harangued by a favorite chieftain on the field of battle. During the first General Chapter the Province of Hungary was established and Dominic appointed Father Paul, a noted canonist, as its first Provincial. Associated with this staunch pioneer of the Cuman missions were Blessed Sadoc, Father Berengarius and two other confreres whose names have not been preserved. This vanguard of Dominican missionaries, which was to be reënforced by other worthy recruits as they trudged across Europe, lost no time in establishing their outposts along the Hungarian border.

The area assigned as the habitation of those wild tribes known as Cumans included the northern section of Roumania, the greater part of the eastern boundary of Hungary and adjacent parts of Russia. We know little about their origin for the Cumans were nomadic in their habits and possibly can not be singled out as a distinct race of people due to their intermingling with other nations in that section of Europe. The Cumans are more completely described for us in the records of their fierce encounters with the Christian inhabitants of those eastern realms. Wherever their path led, no eye remained open to weep for the dead. Of merciless temperament, and claiming no vestige of civilization, they destroyed all that lay before them like winter winds that are wont to make barren nature's fruit-

fulness. Churches were always singled out as the prize of their marauding expeditions for they knew that these sacred edifices sheltered treasures that would appease their savage desire for booty. Like a raging torrent they closed in upon the eastern frontier of Europe and daily threatened to control that vast stretch of country. No armed force was available to check them as they progressed with their terrible carnage. The first encounter of the little band of Dominicans with these savage horsemen resulted in the martyrdom of two priests while others were cast in chains to await a similar death. Forced to withdraw before such cruelty, the missionaries abandoned their task for nearly a year before they attempted another encounter. The loss of men suffered in the first missionary enterprise must have been keenly felt by the remainder of the little band, but it did not dishearten or discourage them from carrying out the wishes of Dominic. The lesson of constancy was ever before them, and the desires of their beloved master were not to be forsaken.

The Cumans, being a strange mixture of Oriental blood, were professed enemies to the basic principles of Christianity. Their intense hatred for Christian peoples was increased whenever they were aware of the presence of priests in the midst of their victims. The little party of Dominicans felt the lash of their cruel nature when the Cumans discovered the particular aims of the missionaries. Aversion to the doctrines of Christianity was most pronounced when Paul and his associates approached them for the second time. In spite of the bitterness with which they looked upon the missionaries, they were forced to admire the courage and bravery of that little handful of men who dared to approach them in the face of such odds. These children of the plains could respect courage in others for they were given to praise that noble virtue in their own leaders. It was this striking example of Dominican fortitude which finally won for the Dominicans the opportunity they had long been waiting for. Quick to sense the admiration manifested by the Cumans, the missionaries lost no time in quieting their suspicious minds in preparation for the fulfillment of their holy mission. The gospel stories of Christ and the purpose of His death upon the cross of Calvary descended upon eager and curious minds. Through the efforts of the tireless missionaries, the grace of God soon found its way into the untamed hearts of those pagan hordes and paved the way for a remarkable harvest of souls.

As it is common for barbarous tribes to respond to the example offered them by their chieftains, the Dominicans were fortunate to receive two such distinguished leaders whose baptism was to be the signal for a similar move by their countless followers. We are told that after Duke Borics and another leader of equal prestige named Membrok were received into the fold of Christ, together with their families and servants, the numbers of converts swelled into the thousands. The phenomenal success of the Dominicans in this eastern apostolate is acclaimed in some of the documents of Pope Gregory IX, one of which bears the following encomium: "We rejoice in the Lord that God has given your efforts the reward which you desired—namely, the conversion of no small number of the Cumans. . . ." The marked success of this mission may well be attributed to the blood of the early martyrs for it was to provide the seed from whence blossomed the flower of faith in that hitherto barren country. Theoderic of Apoldia, who had been appointed the first bishop of the Cumans at the suggestion of Father Paul, was devoted to the ideals inspired by his first superior, Saint Dominic. Under his guiding hand and aided by the incessant labors of Paul, religion continued to spread rapidly among these newly adopted children. The years of their sacrifice were blessed when they could look to the conversion of that vast number of Cumans. It is sad to relate that the years following their fruitful apostolate were to witness the undoing of their labors at the hands of Mongolian Tartars. The year 1241 bears witness to the devastation wrought by the fleet horsemen who made up the cohorts of that historic character, Jenghiz Khan. The advent of this new menace into the Dominican mission fields added many brave martyrs to the list of Dominic's first disciples. Among them were Father Paul and some ninety or a hundred Friars Preachers apparently in Hungary and Cumania alone who met death by sword and fire. The tide of events in this barbarous country did not end with the death of those missionaries whom we have already mentioned. There were countless hundreds of stalwart Dominicans who gained the martyr's crown before the Tartar hosts completed their pillaging and devastation. The martyrdom of Blessed Sadoc and his forty-eight brother religious, together with seventy or more of the disciples of Saint Hyacinth, were to make this epoc of Dominican history a glorious chapter for the martyrology of the Order of Friars Preachers.

Man proposes and God disposes. This axiom may well explain that noble chapter of Dominic's life which witnessed the designs of God in using the venerable Saint as the guide and leader of his white clad followers. Dominic's mission to the Cumans was fulfilled by men who modeled their lives after the example of their Founder. Just as the venerable Patriarch had striven to enter upon this mission alone, so did his followers swell the ranks to carry on his noble ambition. Nor was Dominic singular in his desire for martyrdom, for the children of his Order gained that noble crown and emblazoned on the shield of the Friars Preachers the escutcheon of martyrs, the very imprint of Dominic's own heart.

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MORAL STANDARDS

GERARD PRECOURT, O.P.



ANY contributors to the magazines of the less popular class are proclaiming the complete collapse of Christian morality. They claim in eloquent terms that the ethics of former times are no longer consonant with either the trends of modern thought or the conditions of the modern world. It is of course an erroneous state of mind caused by a partial understanding of man's nature and that of the world. In particular these writers fail to comprehend the nature of morality, the foundations upon which it must be based or the sanction which it must have.

Morality is determined by the conformity or non-conformity of our free and voluntary acts with the correct rules of moral conduct. That this is so follows from an analysis of our acts. For if these are considered in their physical nature alone all our acts are good since they are the perfections of our faculties; yet from this consideration alone they can not be other than indifferent acts in the moral order. A further consideration must therefore be added before they can be classified as good or evil acts. This is done by comparing them to some rule of morality and those which are in conformity with the rule are designated as having the quality of moral goodness. Although philosophers may discuss the nature of this conformity of our actions with the rule, there is no difficulty in maintaining the fact of such a relation even among the offending writers. The crux of the present day trouble lies in the rule of morality.

If at first reading we are inclined to be impatient with these writers we should hesitate in condemning them. We have indeed passed through very trying times. The post-war reaction of our then young people was to confuse liberty with license. Later the economic crisis occasioned the collapse of many of our cherished institutions. To add to the confusion scientists have advanced theories of evolution and relativity until the popular mind has been driven to the belief that nothing is stable and nothing is universal and absolute. Everything including morality they assume is in the process of changing. Outside the true church various norms have been advanced as the

guiding principles of man's ethical conduct. Thus there has been transient morality based on such concepts as civil law, social contract and collective conscience. It was inevitable that these norms should suffer at the hands of time, for none of them offer sufficient foundation for a true code of morality.

Any ethical system based on the civil law is not sufficiently inclusive. Although a lawfully constituted authority be it civil or ecclesiastical may make laws which bind in conscience, there must be some acts of ours which are good or bad in themselves abstracting from any consideration of their prohibition or prescription by such laws. Evil is the denial of some good. Therefore we class as evil that act of ours which lacks some perfection due it. If this due perfection which is lacking is in the moral order then the act is morally bad. The perfection of a moral act requires that all conditions of time, place, quantity and so on be satisfied. Among the moral duties of man are found those which govern his relations with God, his relations with his fellow man and his use of external goods. There are some acts of ours which of their very nature tend to harmony in these matters and others which similarly tend to discord.¹ Murder is contrary to our duty to our fellow man and is wrong whether or not it is prohibited by civil law. It is forbidden by law and punished because it is in its nature reprehensible; but not reprehensible because prohibited by the law. Likewise we owe a debt to our creator, hence no civil law can ever make it immoral for man to offer true worship to God his Father.

Neither can sociological codes of moral conduct ever solve the problem. They too are based on faulty premises. They take into account only one side of man's nature and neglect entirely the higher dignity for which man is created. They assume that man exists only for society as a whole, and that he enjoys no autonomy other than as a part of this entity. While striving only for the betterment of the community they do absolutely nothing for the salvation of man's individual soul. They would offer us as an ideal a race of supermen, we who are made a little less than the angels and in the image and likeness of God.

Finally collective conscience is entirely insufficient to be accepted as the supreme norm of morality. Various classes and nations of people have fallen into error regarding particular points of morality even as they have done regarding particular conclusions of the natural sciences. Yet at no time can it be said that they have not had

¹ *Contra Gentiles*, III, 129.

some ideal of morality or have not clung to the basic principles of the moral law. More will be said later concerning this point.

Simultaneously with the propagation of these norms we have had the specialists in this or that branch of knowledge focussing their minds trained to a single point of view upon this important question. This is a most unscientific procedure even though the culprit be a scientist. Who even among them would advise one desiring the solution of an abstruse problem in higher mathematics to go to a biologist? Who among them would advise the man physically ill to consult a mathematician? Yet many of them have unblushingly set themselves up as moralists and have unhesitatingly cluttered the world with their illegitimate brain children. Thus for example they have given us biological ethics, physical ethics and political ethics. But not a one of these can become the systematic guide of moral conduct since they do not satisfy the full capacity of our nature and do not accept the actual conditions of this world through which we are passing on our way to eternity. What wonder then that their unsuccessful efforts to find a true code of morality have prejudiced many against all systems of ethical conduct.

That system of morality which is to be accepted must be based on a supreme unchanging universal norm. Its essential principles must be known to man and its secondary conclusions must be accessible to him. It must consider man as he is essentially and that in all places and at all times. Yet it must also acknowledge that there are accidental differences in nations, classes and groups of men. Finally it must have that sanction which will assure us that its observance will have its reward and its non-observance will have its punishment. In a word it must face reality and not sidestep the issue.

Fortunately there is in the midst of the present day confusion a commanding voice which teaches in unequivocal terms the one guide of moral conduct which bears these marks. It is our holy Mother the Church who teaches that morality which is based on a supreme unchanging norm; the eternal law. It is known to man because its first principles are ingrained upon the hearts of men. Its conclusions are accessible to man because right reason can discover them, at times even they have been the subject matter of revelation. Lastly it has that sanction which will encourage us in fulfilling its requirements and deter us from its infraction.

Thus supreme norm is, of necessity, universal and unchanging for it is based on the divine essence. It is a dictate of the divine intellect ordaining that man should do that which God sees and knows

as good. It is the divine uncreated wisdom insofar as it is directive of all human acts. The necessity of basing morality on the eternal law of God follows readily from a consideration of man's last end. Man, since he is destined to enjoy the everlasting beatitude of heaven, must in all his acts tend to his last end which is God. Thus his each and every moral act will be good or evil according as it brings him closer to his last end or draws him from it.²

Right reason makes known to man the principles of moral life as contained in the eternal law and from these principles deduces those conclusions which are implicitly contained therein. It must be right reason which seeks out these moral truths for as St. Thomas says:

Corrupt reason is not reason just as a false syllogism is not properly a syllogism and therefore not any reason is a rule of human act but right reason.³

It may be objected that reason can not attain to the eternal law. But although the eternal law is not known immediately in itself, it is known in part at least through natural reason for natural reason is an image of the eternal law.⁴ Moreover some of the dictates of the eternal law have been made known to man through revelation. It is the office of our reason to apprehend the end of our acts and likewise the means which will realize that end for us. Since it is its duty to rightly ordain our free and voluntary acts to our last end, it is the proximate rule of our moral life.

Many refuse to accept this doctrine because they observe a diversity in the moral codes of various peoples. From this fact which no one will gainsay they conclude that there is no moral conscience native to man and that there is no universal and immutable law which governs man's life. However, what they assume as proved by this fact is on the contrary thereby refuted. For if there is any moral observance at all then it must follow that there is such a supreme law which these peoples attempt to observe, though their observance be imperfect and confused. What correctly follows from this fact is that many peoples have corporately fallen into error concerning the moral nature of certain practices. Our own St. Thomas observed this seven centuries ago and explained the causes of this variety in moral standards.⁵

² *Summa Theol.*, I-II, q. 19, a. 4.

³ *II Sent.*, Dist. 24, q. 3.

⁴ *Summa Theol.*, I-II, q. 19, a. 4, ad 3.

⁵ *Ethicorum*, I, 3.

It must be realized that besides the essential principles which are universal and immutable there are secondary principles which are grasped with assurance only after years of study. Then too, these principles must be applied by men to concrete individual cases. Human reason can fall into error either in drawing these conclusions from the principles or in the applications of these conclusions. Many factors contribute to the bringing about of these differences. St. Thomas cites the influence of the passions, the unequal degree of cultural development and the variety of environment.⁶

Thus the universal principles can never be erased from the hearts of men while the particular may be, for man may be hindered in the right application of these laws to the concrete act through the influence of his passions. Similarly vicious habits even though culpably initiated may later become so intimate a part of the life of a certain people that they will fail to recognize even unnatural vices as sin.⁷

Cultural development affects the moral judgments of communities. Primitive peoples have not advanced in the deduction of secondary conclusions from first principles as far as those who have had centuries of leisure time for disciplined study and quiet meditation. There is here an evident evolution of moral standards, not in the sense of the present day proponents of purely relative morality, but in the same sense that our knowledge of truth in any field is constantly advancing toward greater perfection. The Angelic Doctor says:

Christ's law alone brought the human race to perfection, bringing it back to the state of newness of nature. Wherefore in the law of Moses and in human laws what was contrary to the law of nature could not be totally removed.⁸

Finally the applications of the law to particular cases must always be made with a consideration of the environment. It is easily understood that conditions of time and place enter into the moral life of everyone. These variations of applications, however, never change the universally recognized law. By way of example the virtue of modesty demands certain proprieties in the matter of dress. There is no question that the belle of the African jungle is not immodest in her scanty attire, yet the same would be quite immodest on Fifth

⁶ This point is treated adequately and concisely in the article: "The Concept of value: The Scholastic Viewpoint" by Jules A. Baisnée, S.S., in the *Proceedings of the Ninth Annual Meeting of the American Catholic Philosophical Association* 1933.

⁷ *Summa Theol.*, I-II, q. 94, a. 6.

⁸ *Summa Theol.*, Supplem. q. 67, a. 1.

Avenue. Social customs change the maid's "not at home" from a lie into a perfectly understood usage; but it does not thereby change the essentially evil nature of a lie.

There is then both a static and a dynamic side of morality. It is static insofar as its essential principles are immutable and universal. It is dynamic insofar as it becomes more and more perfectly known. It might also be called dynamic inasmuch as it is the norm of a virtuous life, that life indeed which is the way to a higher and fuller life in eternity.

PRIORITY OF THE INTELLECT IN THE PARADISO

ANTONINUS BAVERSO, O.P.



MIDST the fancy, poetic imagery and symbolism with which Dante clothes his ideas in the *Paradiso*, one strong and central fact stands out with remarkable clearness and depth—his thought on the nature of heavenly beatitude in which he upholds the priority of the intellect over the will.

Throughout the whole *Divine Comedy* this idea is evident; however it is in the *Paradiso* particularly that the insistence on the priority of the intellect is most unmistakably brought out, because the question on the essence of heavenly beatitude is the crucible wherein is tested the strength of any theory on this point. There are innumerable passages which specifically treat of the genesis of beatitude and in one of them this note of intellectual supremacy is portrayed.

We from the greatest body
Have issued to the heaven that is pure light;
Light intellectual replete with love,
Love of good replete with ecstasy,
Ecstasy that transcendeth every sweetness.¹

As is usual with Dante his presentation of such a problem is in reality the decking out in splendid verse the doctrine of St. Thomas. The Thomistic doctrine on this point is clear, ". . . beatitude is the attainment of the ultimate end. This attainment however does not consist in the act of the will. . . . It is therefore necessary that there be some other act than that of the will by which the end is made present to the will. . . . And so the essence of beatitude consists in an act of the intellect."²

There is however another theory concerning the manner by which man attains to beatitude. According to Scotus and the Franciscan tradition the will is the governing factor in attaining beatitude; for "the will commanding the intellect is the superior cause of its act. The intellect if it is a cause of volition is a cause subservient to the will."³

¹ Par. 30, 38-42. Longfellow's Translation.

² *Summa Theol.*, I-II, q. 3, a. 3.

³ *Scotus*, IV *Sent.*, Dist. XLIX, q. 4.

Dante's admiration for St. Thomas and his love for the Franciscans whose Tertiary habit he wore would not permit him to inject into the *Commedia* anything acrimoniously controversial. The two opinions he does not regard as antagonistic but as supplementary and in a remarkable and ingenious display of symbolism reconciles in poetic fancy, if not in fact, the two doctrines. To him knowledge and love could be regarded as cause and effect and in such a sense one is necessary to the other, and one always produces the other. There are two ways of attaining happiness and derive their importance and dignity only from their object. Like two roads to the same goal, they have a meaning and use only with reference to a destination.

Yet for Dante, the Franciscan opinion was not in conformity with his plan for the Divine Comedy,

And thou shouldst know that they all have delight
As much as their own vision penetrates
The Truth, in which all intellects find rest.
From this it may be seen how blessedness
Is founded in the faculty which sees,
And not in that which loves, and follows next.⁴

It has become traditional to regard the Dominicans as coldly rational and the Franciscans as flaming with charity. From the very foundation of both Orders this view has prevailed; it is not entirely owing to the Intellectualism of St. Thomas nor the Voluntarism of Scotus, rather the character and attitude of the founders themselves served to a great extent in shaping this course. Dante speaking of St. Dominic calls him "the Splendor of Cherubic light." The Cherubim in medieval theology signified Wisdom. Dante places St. Dominic in the place of the fixed stars, the home of the Cherubim who shine with the knowledge of God. The nine angelic orders are called mirrors and they receive and transmit the Eternal Light. St. Dominic placed in the abode of the Cherubim reflects on the world the light of God as sent to him from the mirrors of the Cherubim. It was the duty of Dominic and his followers to give to the world this light, and the Dominicans adhering to the ideas and ideals of their founder have achieved renown as theologians and philosophers whose greatest concern has ever been the guarding and transmitting the doctrine of the Church in a scientific, logical and rational manner.

Of St. Francis, Dante says he was "Seraphic in his ardor." Now Seraphim signify ardent love and their place is that nearest to God. The ninth heaven is occupied by those noted for burning char-

⁴ Par. 28, 106-111.

ity and in placing St. Francis there Dante through symbolism describes the character of the Franciscan Order. Their manner of reaching God is through the heart rather than through the head, and if in the course of time this approach crystallized into a theological system whose dominant note was the supremacy of the will, it never obscured the fundamental fact that St. Francis was a mystic, and his order's chief claim to glory rests on its unswerving fidelity to charity.

Dante's conception, then, of the two schools of thought is not of two mutually exclusive systems, nor even of antagonistic theories. Rather he conceives them as supplementary, and mutually dependent—as the perfection of two distinct methods of approach to God. His illustration of this point is extremely interesting and fairly glows with that sublime imagery he evokes when describing his visions of the Paradiso.

Dante, praising God for his arrival in the Heaven of the Sun, the abode of the theologians, finds himself with Beatrice entirely surrounded by a circle of twelve starry lights of such brilliance that they shine out strongly and clearly against the dazzling background of the sun. St. Thomas names to Dante his companions and pronounces a great eulogy on St. Francis. On his falling silent, a second circle appears, also of twelve lights, outside the first and the friend of Aquinas, St. Bonaventure, becomes the spokesman and pronounces a eulogy on St. Dominic. After a discourse by Solomon on the resurrection of the body, a third circle appears, far behind the two already present; it is like a horizon clearing and a new substance appears in it like the stars and is of such dazzling brightness that Dante is forced to exclaim,

“O very sparkling of the Holy Spirit.”⁵

The symbolism here employed is very simple and to that fact in large measure may be attributed its clarity and meaning. The two types of theology are made to stand out in clear outline. The fact that St. Thomas Aquinas is the leading exponent of the inner circle signifies, as commentators point out, the Dominican type of theology, the type that has its beginning in the intellect. The outer circle which is headed by St. Bonaventure is regarded as the Franciscan type, the type stimulated with a greater infusion of mysticism and dependence on the instincts of the heart rather than on the cold arguments of the intellect. The two thoughts are not repugnant nor contradictory, for Dante points out that both are necessary and harmonious.

⁵ Par. 14-76.

In the first circle St. Thomas appears first and that circle represents Knowledge, for knowledge comes before love. Thomas turns not to his own master, St. Dominic, but to St. Francis the Seraphic lover since it is knowledge that brings forth love. St. Bonaventure, the spokesman for the second circle, which is Love, in turn gives a eulogy on St. Dominic the Splendor of Cherubic light since love brought forth by knowledge brings forth a greater deepening of knowledge. According to Aquinas, Bonaventure could not appear first to praise St. Dominic, for love is incapable of bringing forth knowledge until love is first stimulated by knowledge.

Thou shouldst know that they all have delight
As much as their own vision penetrates
The Truth, in which all intellect finds rest.⁶

There is a harmonious relation between the two circles. When the second circle appears outside the first, motion is started by the inner circle of knowledge which sets in motion the second circle of love.

And one to have its rays within the other
And both to whirl themselves in such a manner,
That one should go forward, and the other backward.⁷

The inner circle of knowledge headed by Aquinas sets in motion the second circle of love, for in the Thomistic view love springs from knowledge. It seems that Dante himself is taking part in the controversy that knowledge is the source of love. Yet he shows that the two circles work harmoniously and that for the operation of the second the first must set it in motion. It was Dante's own conviction that the intellect was prior to the will, but he did not make the mistake of discounting the force and value of the will. Though it is first necessary to know before one can love, yet the unceasing craving of the whole human composite is not to be satisfied through satisfaction of the intellect alone. Unrest and search is not only the result of the mind being unsatisfied with an incomplete account of truth, the incessant desire of the will for an adequate object also plays a tremendous part, and the consummation of man's happiness in heaven will not only consist in the sight of the Divine Essence but also in the submerging of the will in that vast ocean of Charity we call God.

⁶ Par. 28, 106-108.

⁷ Par. 13, 16-18.

THE BIBLE—A SYNTHESIS OF LIFE

MATTHEW OSBOURN, O.P.



If it be true that the Catholic people of today are really trying to better themselves by being well versed in spiritual matters, it is especially hard to understand why the Bible has been almost relegated to the realm of forgotten books. Though they might search all the books of all our libraries, in none will they find the harmonious vista of life so well portrayed as in the Holy Bible. The authors of this volume, under the directing hand of God, have plumbed the very depths of man's soul and envisaged his inmost thoughts and aspirations. Saints and sinners march side by side through its pages, and as the reader contemplates the scenes, a little better understanding and appreciation of God's dealings with His master-piece of creation begins to form itself in his mind. With the Biblical portrayal of man before one's eyes, life takes on a vaster meaning. At last, if never before, the whole panorama of life unfolds in one scene as if one stood for a moment in the Eternal Now looking over creation.

I

The first time anyone reads the Bible, the vastness of its subject matter is sure to impress itself upon his mind. It contains everything that ever has been of interest to man. One is apt to wonder at this and try to reason out how an ancient people, whose record is the Bible, could have known so much that is ordinarily considered as modern. But were they to come back to life now, they would wonder that man has changed so little since their time. There is scarcely a single aspect of man's life today that was not extant and dealt with in their day.

During the past few years, the constant harping on the wonders of science might lead some easily to imagine that Science is entirely new. Just how false this idea is one can gather from the most cursory reading of Sacred Scripture. Undoubtedly the manifold branches of science which have developed during the last few centu-

ries were unknown to the ancients; but this does not mean that they did not have a keen appreciation and knowledge of the science of their day, general though it was. In the Bible, the reader will find many delightful side lights on such subjects as philosophy, history, law, literature, astrology, etc. A proper understanding of the science of the Bible must be grasped, however, for in the past, many difficulties have arisen from an unscientific examination of this aspect of the Sacred Scriptures.

II

In almost every book of the Bible enlightening touches of history appear. A considerable number of its books are given almost exclusively to this subject. Many important events of the history of the ancients, which through their neglect in keeping records would otherwise have been lost to us, are preserved in the Scriptures. In its very first pages there is found a story of man's origin that evolutionists have unsuccessfully attempted to disprove. It was extremely difficult for a long time, to synchronize the Biblical account of man's origin with the various theories of evolution. However the Church, as the official interpreter of the Bible, has permitted such reasonable latitude in interpreting the Mosaic account, that the seeming incompatibility of the theories has now been reconciled. So long as the Catholic historian or scientist hold that the soul of man is created immediately by God, he is permitted to follow some of the less radical theories regarding the evolution of the body. This apparent contradiction of theories should not cause one to estimate Bible History as unreliable, for on the contrary, modern research has repeatedly confirmed as true many statements which scientists have hurriedly rejected as false. But of the many vicissitudes of the Jewish race—how they were first chosen by God and separated to themselves in the person of Abraham; enslaved by the Egyptians; emancipated under Moses; ruled by the mighty Judges and Kings; led off to captivity by the Babylonians and after seventy years restored to their own country; or how after a bitter struggle for liberty they were finally brought into servitude by the mighty Caesars; we leave to the reader to peruse as his interest and leisure prompt.

III

To psychologists and anyone interested in character study, the Bible will be a veritable treasure chest. Every type of man ever to inhabit the globe, from the noblest to the basest, will be met there.

Of necessity when dealing with so ancient a race of people as the Jews, whose history covers such a period of time, mention of many important personages must be omitted. For the moment then, examine a particular group of this privileged people. We refer to those solitary, warning, pleading and appealing figures, the prophets. Extraordinary men were these. They were raised up by God to lead and help His chosen people. What dazzling splendor is manifested in their lives as we behold them now lifted up to the heavens in transports of joy or now cast down to the very mouth of hell in anguish and sorrow. How pathetic do they appear standing in the gates of Jerusalem pleading with kings, princes and priests to change their evil ways; or again exhorting the people to leave idolatry and return to God. Where will such heroism be found as theirs, when under the protecting hand of Jehovah, they go forth leading a mere handful of men to rout a vast army! Among the individuals of paramount importance, Abraham their Father is unquestionably foremost. The names of such men as Isaac, Jacob and Moses, the law-giver, next catch our attention. King David, from whom sprang Christ and Solomon are so familiar to all as to be household words. Then there is Judas Machabeus, a military genius far superior to such leaders as Washington and Napoleon. Nor were great women lacking. St. Joan of Arc had her prototype in Judith. St. Elizabeth of Hungary compares not unfavorably with Queen Esther who was noted for her wisdom and beauty throughout the great kingdoms of the Medes and Persians. These are but a few of the greater names of Jewish history but they give a glimpse of what might be expected from a careful study of the Bible. Surely there will be discovered many a traitorous and villainous character, the counterparts of Absalom and Judas who are part of the heritage of all nations. Were no mention made of life's darker side, it would be a potent argument against the true historicity of the Bible. These things are mentioned for a very good reason, for from them we should learn how not to act.

IV

If it be true that simplicity is one of the salient characteristics of good literature, then Holy Writ is a model par excellence. Its beauty has been readily admitted and appreciated, yes and copied too, by the masters of literature. Yet, their best compositions fall far below the quality of many parts of this book. Where for example is

the beauty of style, sublimity of thought or the simplicity of diction to be found among the great masters that can equal that of the Canticles and Psalms or the majestic discourses of Christ? Who would compare the orations of Cicero with the Sermon on the Mount; or who would credit Shakespeare with the conception of such a drama as that of Calvary? Or where perchance is the poet who can rightfully compete with the Royal Psalmist? Painters and sculptors have stood in spirit in the scenes of Sacred Scripture, seeking inspiration for a new creation. The master-pieces of these arts are products of the imaginations and souls of men filled to overflowing from meditation on the spiritual beauty of the Bible, for instance, Michael Angelo's "Last Judgment," or his statue of Moses, Da Vinci's "Last Supper" and Raphael's "Madonna."

V

From the earliest records of man it is clear that he has always been supremely desirous of a satisfactory answer to three vital questions: the what, the whence and the whither of himself. Among the ancient nations of Egypt, India and especially Greece considerable time and thought were given to a solution of these major queries. However, appraising their answers from a Christian point of view, as a rule, what truth they discovered was accompanied by many and diverse errors. Nevertheless these people are of great interest both because they attempted an answer to these questions and because they laid the substratum for the philosophical systems of Plato and Aristotle than whom no greater pre-Christian philosophers lived. Indeed Christianity owes an inestimable debt of gratitude to Aristotle, for upon his system St. Thomas built the now ecclesiastically approved Scholastic System. It has been rightly said however, that Thomas had first to baptize or christianize Aristotle. Though the Stagirite's doctrine approached nearer to the Catholic response to these important questions than that of any other pagan philosopher, yet not until it had been washed in the living springs of Sacred Scripture and Tradition could it be used to convey the true answer given by God. From this it is correct to infer that the Sacred writers gave a better and more satisfactory solution than did the purely rationalistic philosophers. Nor is this difficult to understand; for the latter had reason alone to direct their solutions whereas the sacred writers had the guidance of the Omniscient God, Who is the Whence and Whither of human life and consequently best knows the What of it.

VI

Sacred Scripture, however, finds its broadest and most useful field in Theology. This queen of the sciences, to which philosophy is a handmaid, has for its foundation divinely revealed truths. There are two sources or fonts of this Revelation; Sacred Scripture and Tradition. Each is equally important and neither must be so evaluated as to depreciate the other. By making this very mistake the stage was partly set for the open break from the Church of the misnomered Reformers in the Sixteenth Century, as well as their subsequent divisions into innumerable sects. But of these two fonts of Revelation, the Bible is the more accessible to the average man and we think it safe to say the more understandable. That it will be of great value then, to anyone interested in the truths of the Catholic Church to read Scripture need scarcely be said. In Holy Writ God has been generous with His revelations, manifesting to the frail intellects of men such sublime mysteries as the Trinity, the Incarnation, the Eucharist and the Resurrection of His Blessed Son. Again He has divulged through the pages of the Bible such important facts as the creation of man, his fall from grace, his redemption, his judgment, his final end and the resurrection of his body on the last day. Every dogma of the Church has its foundation either explicitly or at least implicitly in Sacred Scripture. Many of these as well as innumerable moral doctrines are there laid down in clear and precise terms and are dealt with at times in detail. The fact is that Theology, in the beginning, seems to have been nothing more than an explanation of the Bible.

It is not a matter of surprise then that the great minds of the Church have always esteemed this Volume above all written works. They found there wisdom and truth such as none of the pagan authors could give. Masters of such calibre as Cyprian, Irenaeus, Jerome, Augustine and Ambrose stood constantly by this font, drawing from it the inspiration for their stirring treatises, epistles and letters. Their works, because they are replete with the wisdom of Scripture, have become precious monuments to Christian culture. Gregory the Great and his contemporaries continued the work of their predecessors. In the eleventh Century Peter Lombard wrote his famous "Sentences" which in no small degree was based on Holy Writ. Thomas of Aquin quotes Scripture to strengthen and clarify the doctrine of nearly every one of the three thousand one hundred twenty-five articles of his *Summa*. This is to mention but a few, yet in a sense the more noteworthy of the Church's brilliant minds, who by

their use of the Bible have given testimony of its value. The truth is that the Church in every Century from her inception, has had enlisted in her cause Theologians, Apologists, Doctors and Fathers of universal fame and all of these without exception have used the Bible as a most powerful weapon against her antagonists. Perhaps no more pertinent example of this could be offered than the early Popes who, when dealing with those perplexing heretical disputes, turned first to prayer and then to Holy Writ for their solutions.

VII

Likewise the Bible has played a prominent part in the moulding of the lives of many Saints. Men and women moved by the commandments and counsels of the Gospels have fled from the ways of vice to pass along the perhaps more difficult yet safer way leading to perfection. In the early years of Christianity many such disciples of Christ cut themselves off from all wordly enjoyments and pagentry for the solitude of the deserts and mountains. There these sturdy anchorites and hermits gave their lives to uninterrupted prayer and mortification. An example better known to all, however, is that of St. Augustine. When this genius of Tagaste was wavering between the lusts of the Flesh and the sweet delights of the Spirit, a chance reading of a passage from St. Paul launched him safely on the road to perfection. Of more recent date is St. Theresa, the Little Flower, who says many times in her *Autobiography*, that passages from Sacred Scripture often read at random, had a powerful influence in directing her life.

Up to now the real and fundamental reason for the reading of Sacred Scripture has been only intimated. The reasons given seem sufficiently strong to prompt anyone to peruse this beautiful work. For any book that covers human life and its host of intricate and interesting problems, as does the Bible, is certainly deserving of consideration. So too any book that will throw an enlightening spark of truth on the relations of the Creator to the creature, the Redeemer to the redeemed and the Master to the servant is well worth anyone's attention. Yet underlying these, there is another reason far more vital and important. The Holy Bible has the Infinite Truth for its Author. In brief it is the word of God Himself. The Council of the Vatican has the following on this point:

"The entire books of the Old and new Testament, with all their parts, as they are enumerated in the decree of the Council of Trent, and as they are contained in the Ancient Vulgate Latin edition, are to be received as sacred and canonical. Moreover the Church holds them as sacred and canonical, not

because they are composed by merely human effort, and afterwards approved by her own authority: nor for this reason alone, that they contain revelation without error: but because written under the inspiration of the Holy Ghost, they have God for Author."¹

This has always been the teaching of the Church even from her earliest days. St. Paul emphasized this point in his Epistle to Timothy: "all Scripture, inspired of God," he said, "is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished in every good work."²

If then the Bible is such an exemplary book, it would appear superfluous to urge the educated to read it. If it contains truths so sublime that they have filled the greatest minds of the ages with wonderment, and at the same time, truths so simple and beautiful that even children have been captivated by them, what shall be said if the Bible is disregarded by the present generation. If valuable data on science and the arts are interwoven through its pages, is it not strange if it be unknown? Or if Catholics should be able to give a reason for the faith that is in them and this reason can be obtained by a perusal of the Bible, how shall we explain the fact of their neglect? The sad truth is, nevertheless, that Sacred Scripture is not read or known as well as it should be among Catholics. Today as never before they are expected to be leaders in the world; they are expected to defend and explain their religion to all. How can they fulfill these obligations if they neglect one of the greatest means? During this present revival of evangelization and convert-making, when the privilege of preaching the word of life in the open-air forums has been extended to the laity, surely it should not neglect such a font of wisdom as God's inspired work. Indeed a large percentage of the objections offered against the faith by those not in the one true Fold arise from misconstrued texts of the Bible. Catholics must be prepared to answer these difficulties and certainly one of the best means for this preparation is to be conversant with their source; using, however, an authoritative and annotated edition. Pope Leo XIII wisely advised this in his Encyclical *Providentissimus*. Perhaps no more fitting words could be found to close than his words: "We wish and desire that a greater number should undertake in a becoming manner the cause of the Divine Writings, and attach themselves thereto with constancy: and above all, that those whom the grace of God has called to Holy Orders should daily apply themselves more strictly and zealously (as is most just) to read, meditate, and explain them."

¹ Sess. iii, c. ii, de Revel.

² II Tim. iii, 16, 17.

✠ REVEREND THOMAS M. SCHWERTNER, O.P., ✠
S.T.Lr., LL.D.



OUR Blessed Mother has taken another eminent Dominican preacher, teacher and author under the protecting folds of her mantle. On February 17, 1934, Thomas M. Schwertner, O.P., S.T.Lr., LL.D., noted throughout the country for his preaching and literary works, departed from this earth to receive his eternal reward.

Benedict Thomas Schwertner was born at Canton, Ohio, on March 14, 1883. He was the youngest child of Anton and Christina Schwertner. His early education was received in the parochial school of St. Peter's, Canton, Ohio, and his college education at Canisius, Buffalo, N. Y. Late in 1901, when he was eighteen years old, he received the habit of the Friar Preacher at St. Rose's Priory in Kentucky, and on December 25, 1902, he made his religious profession there. Having finished his Philosophy course he went to St. Joseph's Priory, Somerset, Ohio, in the summer of 1904. At its opening in the summer of 1905 he came to the house of Studies in Washington, D. C., to complete his theological course. During the three years before ordination he attended the Catholic University of America to specialize in history, in which subject he was later to be recognized as an authority. On June 21, 1908, he was ordained to the priesthood in the old chapel of the Catholic University by the Most Rev. Dennis Joseph O'Connell.

The Order, ever anxious to develop the talents of its members, sent Father Schwertner abroad to study. Living at San Clemente he studied at the Minerva in Rome, from 1908 to 1909. As the climate of Rome did not agree with him he was sent to Hawkesyard Priory, Rugeley, England, where he obtained the Lectorate of Sacred Theology in 1910. During the following two years he studied ecclesiastical history at the University of Freiburg, Switzerland.

Upon his return to this country in 1912 he was assigned to St. Catherine's Church, New York City, N. Y. He was made editor of *The Rosary Magazine* in July, 1915, and he journeyed to Washington, D. C., twice a week to teach Church History at the House of Studies. Between September, 1916, and the early part

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of 1917, he resided in Washington, where he continued in the rôle of teacher and editor. In 1917 he was relieved of teaching to devote all his talents to the editorship of *The Rosary Magazine*. In 1927 he became Pastor of the Holy Name Parish, Philadelphia. At the expiration of his three years' term as superior he was assigned to St. Vincent Ferrer's Priory, New York City. Having been editor of *The Rosary* for sixteen years he resigned the editorship in January, 1931. He was then assigned to the Eastern Missionary band and labored on the missions until late in 1933, when, due to heart trouble, he was relieved of this work and was again sent to St. Vincent Ferrer's in New York. He devoted himself to literary work, especially to the field of Dominican spirituality. His heart trouble increased and cancer attacked his esophagus, so the doctors advised him to go to the Mayo Clinic at Rochester, Minnesota. Then some friends arrived in New York, who were bound for Europe. That he might have more time with them, he received permission to spend a few days at the New Yorker Hotel. There he died from a sudden heart attack on February 17, 1934. His death was a great loss to the Province.

Bishop Augustus John Schwertner of Wichita, Kansas, his brother, sang the solemn requiem Mass in St. Vincent Ferrer's, New York City, on February 21, 1934. The Very Rev. Peter Guilday, Ph.D., professor of Church History at the Catholic University of America, delivered the funeral oration. The Very Rev. Thomas F. Conlon, O.P., national director of the Holy Name Society, was deacon at the Mass, and the Rev. Paul Elnen, O.P., Fr. Schwertner's nephew, was subdeacon.

The most notable of Fr. Schwertner's literary works are: *The Seven Hundredth Anniversary of the Order of Preachers*, of which he was coauthor, *The Holy Name Society and Its National Convention*, *The Eucharistic Renaissance*, *The Crown of Mary*, *Blessed Sacrament Confraternity Manual*, and *The Life of St. Albert*. He also wrote several smaller biographical and devotional books. Everything that came from his pen was a literary gem in which was mirrored the depth of thought, the clearness of perception and the artistic taste and brilliant style of this talented son of St. Dominic.

May he rest in peace.

L.M.S.

✠ REVEREND JOSEPH ALPHONSUS GINET, O.P. ✠



FATHER ALPHONSUS GINET was called to his eternal reward March 4, 1934, at the age of fifty-four and after thirty years of fruitful labour as a priest of God.

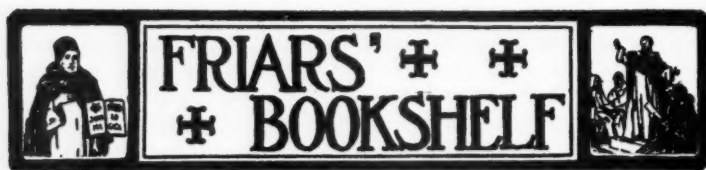
In the Cathedral city of Nimes in southern France, Father Ginet was born on September 14, 1880, the son of Alphonse Ginet and Mariè Juliè Bérard d'Uost. As a mere boy he felt the call of God to the religious life and responded to it wholeheartedly. On his eighteenth birthday, having finished his novitiate, he pronounced his vows in the Dominican Order at Poitiers. He returned then to Rijckoly, Holland, where he had made his preparatory studies, to take his Philosophy and Theology. There he was ordained to the sacred priesthood on October 8, 1904. The Lyons Province, to which he belonged, then conducted the College of Bartolomé de Las Casas, Cienfuegos, Cuba. Father Ginet was sent there in 1905 to take up the duties of professor. Twelve years he remained there working assiduously in the education of youth. He was a tireless worker always and it was not long before his reputation in entomology, conchology and meteorology was well established in Cuba. Indeed his collection of tropical butterflies was said to be the best throughout all Cuba. He was also an excellent musician.

When this college was turned over to the Province of Betica, Spain, Father Ginet had himself affiliated with our Province. The transfer was made in 1917. Father Ginet was by nature reticent and being in poor health too, it was judged best by the Provincial to give him the work of chaplaincy. He remained at this work until the call by his Divine Master on March 4th. From 1917 until 1922 he was chaplain for the Christian Brothers at Clason Point Academy, Bronx, New York City. The next four years were spent at the Convent of Our Lady of Providence, Chapagua, New York. In 1926 he was assigned to Mary Immaculate Convent, Ossining, New York, with the Sisters of his own Order. From 1927 to 1931, he was chaplain for the Dominican Sisters at Mount Saint-Mary-on-the-Hudson, Newburg, New York. He returned to Mary Immaculate Convent, Ossining in 1931 and there he remained until his death.

The immediate cause of Father Ginot's death was an operation for intestinal trouble from which he had suffered for many years. He died at St. Francis' Hospital, the Bronx, New York City, Sunday, March 4th. His body was brought to Saint Vincent Ferrer's Church and there it lay in state until Wednesday, March 7th. At ten o'clock Wednesday morning, Father Gaston Level, O.P., of Providence College, Providence, Rhode Island, sang a solemn requiem Mass for the happy repose of his soul. Father Level was assisted by Father Alexius Casterot as deacon and the Very Reverend Justin McManus, Prior at the Dominican House of Studies, Washington, D. C., as subdeacon. The sanctuary was filled by his confreres and many other priests who were his friends about New York, while in the nave of the Church a large concourse of the faithful gathered to pay their last respects to this energetic and saintly son of Saint Dominic. Burial followed in the Dominican plot at Calvary Cemetery, New York City.

May he rest in peace.

L. M. O.



Albert the Great, Saint and Doctor of the Church. By Hieronymus Wilms, O.P. xxi-226 pp. Burns Oates & Washbourne, Ltd., London. Price 15 |—

We are indebted to the Dominican author, Father Hieronymus Wilms, for the excellent biography in which he has portrayed in a most fascinating manner the eventful life and profound erudition of that restless scholar of the Middle Ages—Saint Albert the Great. Father Wilms has made of his book a splendid compendium wherein are gathered remarkable treatises on the teachings of the Saint whose genius has earned for him the renowned title of *Doctor Universalis*. The tremendous task of coördinating the facts, together with the precision with which the author has enumerated the manifold sources of Albert's learning, deserve much praise.

Following upon the opening chapter, in which the author favors the reader with a brief *résumé* of Albert's life, are chapters which clearly and authoritatively manifest the encyclopedic character of his brilliant mind. The Saint is first introduced to us in relation to his scientific accomplishments for we must appreciate the fact that he was the first scientist to be declared a Doctor of the Church. In this excellent treatise we learn to appreciate the intuitive genius, the insatiable curiosity and steadfastness of purpose which is so characteristic of Albert's scientific mind. We cannot help but admire the accomplishments of Albertus Magnus in the field of philosophical thought when we realize that he never attended any philosophical course in his youth. Father Wilms gives an admirable account of the manner in which the Saint mastered the works of Aristotle and made them serve in the elucidation of many profound problems in Philosophy.

Not alone in Philosophy did he merit the respect and praise of his contemporaries but in the fields of Theology and Exegesis as well. The chapters devoted to these interesting subjects are replete with accounts of his writings which give us a fine insight into the intellectual and spiritual mold of the Saint.

This English version, the work of Reverend Adrian English, O.P., S.T.Lr., B.Sc., and Philip Hereford, embodies much additional information anent the cult of Albert the Great. To the translators must be given credit for the very thorough bibliography which concludes the volume. The work is pleasingly interspersed with rare, old cuts supplied by Reverend Angelus Walz, O.P., and Doctor Heribert Christian Scheeben. A.H.N.

Now I See. By Arnold Lunn. 265 pp. Sheed and Ward Inc., New York. \$2.50.

When a vigorous opponent of Catholicism enters the Church, it does not follow inevitably that he write the story of his conversion. Mr. Arnold Lunn, happy to be a member of a Militant Church, has written his book not only for Catholic but especially for non-Catholic consumption. For years he has been a fearless controversialist, whose abiding passion has been his admiration for *reason*. Love of truth and intellectual honesty combined to lead him into the Church. As he tells us so frankly and interestingly in this most excellent work: *Now I See*, he was not attracted by the Church's positive doctrines (many of them repelled him), but because of a conviction growing against his traditional outlook and beliefs, that the sanity of the Church's general attitude deserved careful consideration and investigation. For guides in this quest he chose truth, reason and common sense, and they led him to the conclusion that the Catholic philosophy is the best and the hardest to disprove. It is refreshing to find among the moderns a man so unalterably opposed to the vagaries of sentimentalism and subjectivism in religious matters. This does not mean that vigorous Mr. Lunn is a radical, unless radical means one who accepts facts and not fancies.

Now I See is divided into parts and is ingeniously prefaced by the words of the blind man whom Christ healed on the Sabbath: "One thing I know, that whereas I was blind, now I see." In the first part Mr. Lunn describes his earlier beliefs and difficulties with unfailing freshness and interest; in the second, *why* he abandoned these positions for the doctrine of the Church.

Mr. Lunn takes up the arguments for the existence of God, discusses modern theories of Evolution and devotes several splendid chapters to a vivid evaluation of the Bible and the character of Jesus Christ. As he says: "Once I had convinced myself that Jesus is different from all other men because He is God, I had not far to look for a Church which differs from all

other Churches because it is divine." He examines the positive doctrines of the grand old Church that speaks clearly and confidently in a chaotic world, following eagerly the defenses of her doctrines formulated by the medieval champion of reason, St. Thomas. No other religious body, decided Mr. Lunn, can resist the disintegration of doctrine and moral standards. And since the claims of the Church stood the most rigid test of reason, it was then only a matter of time before she could boast of another son, a talented modern, who feels it his duty to give "reasons for the faith" that is in him.

In this very commendable book there is only one evident error, namely, when on page 231 Mr. Lunn quotes St. Thomas (possibly in a bad translation of the Summa, Ia, Q. 21, a.4, ad lum) to the effect that "The punishment (of hell) will not be absolutely removed, but while it lasts, pity will work by diminishing it." This is contrary to the whole teaching of Thomas at least and of the majority of the theologians in whom the teaching magisterium of the Church partially resides. Also theologically ambiguous is the statement on page 77 that the doctrine of the Trinity cannot be proven from the New Testament alone.

T.A.M.

Days Without End. By Eugene O'Neill. Random House, New York. \$2.50.

O'Neill being O'Neill, it is difficult to interpret this latest play as the return of the prodigal son. Yet to see in it just another attempt at the unexpected and unusual, would be going to an unwarranted extreme. Whatever the author's personal conviction may be, whether he gathered the material from his own experience or from observation, it is too early to say and, after all, is somewhat beside the point, for "the play's the thing."

As a play it has numerous faults due to an intense concentration on the spiritual element. In places the action is too obscured by an elaborate exposition; in other places it is crammed. The priest, Father Baird, is never alive; in fact, he is unreal, uttering platitudes and pious unctious when a priest would be outspoken and even blunt. It is almost impossible to feel sympathy for John Loving, though pity is not out of place. The point of the play could very well have been attained without the introduction of adultery; and the climax, though very absorbing, is quite obscure in its proximate motivation. It is around the climax that the whole play hinges and O'Neill could have done a better job. John Loving, gripped with a terrifying fear,

throws himself at the foot of the Cross and a miracle occurs. Fear alone accounts for nothing but flight. Its very essence is in a retreat from an evil object. But the deliberate approach to something else is not merely the other side of a retreat. It includes hope and knowledge, or, at least, faith, that the object to which flight from fear is directed is capable of giving safety. John Loving fleeing to the Cross has no apparent reason for doing so, in fact, everything tends to the opposite course. To drag in a miracle to explain it is very unsatisfactory, and complete approval of the action arises more from a preference for such an end than from a critical conviction of the logical sequence. Though the play is full of holes, it is interesting. Yet to defend it because it is inspired by "serious" purposes is to carry toleration too far.

R.D.R.

Russia Today: What Can We Learn From It? By Sherwood Eddy. xix-316 pp. Farrar and Rinehart, Inc., New York. \$2.50.

So many changes have taken place in the social and political life of the world since the close of the World War that many believe we are on the verge of a new era. Our generation has witnessed the rise of Soviet Russia, of Fascist Italy, of Nazi Germany; it has seen the fall of the royal family in Spain; it is even now watching with intense interest the "New Deal" take shape in the United States.

In *Russia Today* Dr. Eddy tells us he believes we are now on the threshold of a new era. "We are already in the midst of the greatest transition of all history, in the midst of what at the moment of writing is still non-violent revolution. We cannot put the clock back permanently. Progress will surely come, early or late, by unhindered evolution or by revolution."

As the sub-title of the book suggests, Dr. Eddy's chief concern is to show what possible advantages we may derive from a study of present-day conditions in Soviet Russia, advantages that may help us to carry out in full the "New Deal." The book is neither a wholesale apology for, nor a sweeping condemnation of, the Soviet system. It is an attempt to show that despite the essential defects of her system, Soviet Russia has made certain definite strides forward, has certain definite achievements to her credit. Dr. Eddy sees in these achievements "possible contributions to human welfare."

He examines these achievements in the light of the Soviet ideal and contrasts them to the abuses and weaknesses of our

own system. He contrasts the Soviet ideal of social justice and social planning to our policy of "rugged individualism" and *laissez faire*. Our racial and color prejudices; our backward policy in the cure and prevention of crime; our educational system; our child welfare policy; our unemployment problem; our agricultural problem; our slums; our "class-governed" morality; our "outgrown" organized religions; our lack of a unified philosophy of life are all placed in sharp contrast to the Soviet achievements and ideals in these matters. It is only fair to state here that Dr. Eddy does not advocate the adoption of the solutions given by Soviet Russia as they stand. He sees in Russia's denial of human personality and liberty a denial of one of the essential qualities of a full and satisfying social order.

Only the willfully blind deny that abuses and weaknesses are to be found in our present system. They exist, and no amount of wishful thinking can change them. We do not disagree with Dr. Eddy when he states facts. But we do find cause for disagreement with him in his explanations and implications as to causes for and remedies to be applied to those abuses and weaknesses. In general our complaint is that Dr. Eddy places too much reliance in outward expansion; not enough in upward expansion. When it is realized that material progress has not only outdistanced spiritual progress, but has been made at its expense, we can hope for a return to true values. J.E.M.

William the Conqueror. By Hilaire Belloc. 141 pp. D. Appleton-Century Company, New York. \$1.50.

Hilaire Belloc has once more chosen to write a biography about a figure who has played an important part in shaping world history. In his short biography of William the Conqueror, Mr. Belloc relates vividly and realistically the dramatic life of the illegitimate son of Robert the Magnificent and Arletta, the tanner's daughter. Robert, before commencing his pilgrimage to Jerusalem, made his nobles swear fealty to William. Once William had attained the age when he could exercise his power, he gave proof of his ability to rule as well as of his unwillingness to obey any authority, even that of the Pope whose decree he disobeyed by marrying Mathilda.

Mr. Belloc, in his portrayal of William's character, points out his virtues as well as his faults. But the virtues are emphasized, while the faults are sometimes unjustly excused.

The arguments produced by Mr. Belloc to prove that Wil-

liam was the rightful heir to the crown of England, and that Harold was the usurper, can be forcefully refuted. In the first place Edward had no authority to promise William the throne; in the second, Harold was in actual captivity when he took the oath to be William's vassal. At the time of Edward's death, Harold was regarded by the English people as the logical successor.

In so short a biography it was impossible to describe fully the important characters who played leading rôles in William's life, or to give a satisfactory interpretation of the eleventh century. Biography is Mr. Belloc's forte, and despite the fact that one may disagree with him on a few points of interpretation, the book will prove interesting to those who desire a not too detailed portrait of William and his time. B.S.

Moral Principles and Practice. Edited by Reverend G. J. MacGillivray, M.A. viii-326 pp. Sheed & Ward, New York. \$2.00.

Exclusive trust in experimental knowledge and a denial of the intellect to reason analytically have been justifiable accusations against our day and age. A return to first principles is the only solution if we wish to secure order and harmony instead of the disorder and chaos now apparent in philosophical thought and action. Pragmatism with its utilitarian objectives has reduced morality to a subjective disposition with no relation to right reason let alone standards based on the eternal law of God as made known to us by the natural law. Self-expression means self-gratification, and no desire, even though it be opposed to right reason, should be checked for such repressions, we are told, bring about harmful results. Those desirous of living a virtuous life have, today more than at any other time, the necessity of knowing the firm foundations upon which morality is built. The present volume of unified and ordered papers is just what the honest-minded man needs to straighten out and clarify his thoughts and give a basis to his actions. It represents the scholarly contributions of such men as Doctor James, O.M.Cap., Doctor Hugh Pope, O.P., Doctor Thomas Flynn, Reverend Hilary Carpenter, O.P., Reverend J. Keating, S.J., and others. Its value lies in this fact—it marks a return to first principles in the treatment of morality and ethics.

We do not wish to take on the rôle of *laudator temporis acti*, but this volume affords opportunity of calling attention to the fact that even in our Seminaries there is a strong tendency to

depart from the teachings of the principles of morality and to reduce moral theology to the status of casuistry. Cases of conscience are brought up for discussion and distinguished and solved with little or no relation to the solid principles behind such solutions. Even where attention may be given to these principles it is but supplementary to the solution of a particular case. Modern manuals must be used, but a return to the *Summa Theologica* of Thomas Aquinas should be no mere boon for an advanced student in his leisure time but a vital necessity for classroom exposition. St. Thomas gives the most sensible approach to modern problems when he treats of the nature and destiny of man, the nature and norm of morality, marital relations, etc. Our young priests facing the actual and acute problems of the ministry are filled with zeal for God's work but zeal without knowledge—knowledge based on first principles and firm convictions—leads to chaos, distress and discouragement. The people are hungry for guidance. Is the priest to give them a stone?

J.R.S.

A Map of Life. By F. J. Sheed. 147 pp. Sheed and Ward, Inc., New York. \$1.25.

Mr. Sheed who, together with his wife Maisie Ward, has long been associated with the Catholic Evidence Guild in England, is well qualified to write on matters apologetical.

The little volume is composed of fourteen essays on the cardinal points of Catholic doctrine. No attempt is made "to prove the truth of what is said, but only to state what, according to the Church He founded, God *has* said."

The author considers, among other doctrines, the Incarnation, the Creation and Fall, the Mystery of the Trinity, Heaven and Hell; and, in conjunction, the philosophy of life which follows necessarily from such doctrines when they are viewed as one organic whole.

B.S.

Stephen Foster, America's Troubadour. By John Tasker Howard. xiii-460 pp. Thomas Y. Crowell Company, New York. \$3.50.

The "intensely human figure" of Stephen Foster is presented by Mr. Howard in a manner to which no historian will object on scientific grounds. The laborious research which has been necessary to complete this book will win the respect of the student of American history of the last century. Thoroughly, painstakingly, the documents have been discovered and evaluated. Mr. Howard has not forced the evidence. His findings are presented

with candor and restraint. It might have been easy to portray Stephen Foster in the glamorous colors usually associated with his romantic profession. There was ample opportunity, also, to permit the clouds of his tragic ending to adumbrate the entire picture which, if dark here and there, is largely bright. Neither mistake has been made. Stephen Foster may be known well in this biography.

Bright illusions of many will be shattered by the information that "Stevie" was born in Pittsburgh, not in the South; that he had but the barest acquaintance with the alleged original of "Old Black Joe"; that he spent only a few days under the roof of the "Old Kentucky Home"; that he selected the name "Suwanee" for the river in "Old Folks at Home" after the song had been completed, because the word fitted his measure. He was a song-writer *ex professo*, not the Southern gentleman whose lovely homeland found its minstrel in his artistic soul. He wrote one hundred and eighty-eight songs, twelve instrumental works and produced many arrangements of his own and other melodies. In the popular mood, he wrote the greater number of his songs in the "Ethiopian" style and found an enthusiastic audience through the minstrel show which had come into its own before the turn of the Nineteenth Century.

A good family life, a refined character and many powerful connections—his sister was the wife of James Buchanan's brother and his foster brother was vice-president of the Pennsylvania railroad—did not save Stephen from the ravages of hard drinking. He died sadly, alone in Bellevue Hospital, New York, in his thirty-eighth year.

Mr. Howard's work will be appreciated. If the story be halted frequently by too many direct appeals to source material, one may not complain of inaccuracy. Individual accounts of the members of the Foster family, an arrangement in which the narrator must repeatedly retrace his steps, leads to some confusion. Finally, however, one turns the last page with the assurance that the truth has been told.

J.J.McL.

The Catholic Way in Education. By William J. McGucken, S.J., Ph.D. xvii-126 pp. The Bruce Publishing Company, Milwaukee. (*Religion and Culture Series*) \$1.50.

Catholic parents who are still sceptical about the value of Catholic education would do well to read this book. It is true that many Catholic schools are not acquainted with the modern

findings in pedagogy and psychology. Some of the teachers are incompetent. Yet despite imperfect methods of teaching, our Catholic schools at least know what to teach. No Catholic can deny that the primary aim of education is the salvation of the child's soul. In the Catholic school the child is not taught the doctrines of faith in a cold, intellectual manner, but is initiated into the life of the Church and the spiritual heritage which belongs to him.

The author begins with an evaluation of the American school system. His views coincide with many leading American educators. His attitude is not ultra-conservative. He takes a sane view of the findings of modern psychology. His discussion of intelligence tests will be of value to worried parents who are convinced that any sort of mental testing reflects on the ability and normality of their child.

The most interesting and constructive section is entitled: *Catholic Education in Utopia, U.S.A.* The author pictures a fanciful diocese of Erewhon, in which he will be given full charge of the educational system. To non-Catholic educators it will probably seem absurd. Personally, we would like to be of school age in the diocese of Erewhon, when Fr. McGucken puts his system into practice.

There is only one serious criticism which we are forced to make. According to the expressed intention of the author, the work is for ordinary men and women, for those who support the Catholic school system, and not for professionalists. Yet the book is strewn with foreign words and phrases which are out of place. Indeed, many are useless, for the author adds adequate English equivalents. J.M.E.

Ignace Paderewski, Musician and Statesman. By Rom Landau. 14 full-page illustrations. 314 pp. Thomas Y. Crowell, New York. \$3.00.

This book will appeal to the reading public both because of the outstanding figure with whom it is concerned and because of the interesting manner in which it is written. Mr. Landau devotes the first part of the book to the early life and musical career of Mr. Paderewski. From the time of his concert in Vienna, in 1887, the pianist became more and more famous, giving concerts in Germany, Poland, France, Austria, Russia, England and the United States. In the second part, the author tells of the virtuoso who sacrificed his art for the cause of a free Poland. Through his friendship and influence with President

Wilson and other world leaders, he freed his country from the shackles of invaders. He became its first Prime Minister. The last part of the biography is concerned with Mr. Paderewski's retirement from office and his resumption of piano recitals at the age of sixty-three. The book ends with an interview of the grand old man at his Switzerland home, in Riond Bosson.

Mr. Landau says "the majority of the facts have never been published before." But for these facts he has given no documentary evidence, except his saying that "every definite fact derives either from documentary evidence or from personal accounts of direct witnesses." This is *in part* justifiable since "a great number of documents containing various aspects of Paderewski's political activities have not been, and will not be, published for a good many years to come."

Leaving aside the book's historical value, it is, undoubtedly, one of the most complete biographies of the celebrated musician and statesman. A preparatory background renders very effective many of Mr. Landau's portrayals, while anecdotes and interesting details make his volume lively reading. A fine feature of the book is a rather complete and thoroughly evaluated bibliography. M.L.N.

Catholic Mission History. By Joseph Schmidlin, D.D. 862 pp. Mission Press, S.V.D., Techny, Ill. \$5.00.

It is a pleasure, during this period of intense interest in the missionary activity of the Catholic Church, to announce a new work which has as its object a complete yet concise presentation of all the phases of missionary endeavor throughout the life of the Church.

Catholic Mission History is not just another story of the missions. It is a scientific work written by a specialist in the new field of Missiology at the University of Muenster. Its author, the Reverend Joseph Schmidlin, D.D., is already familiar to us in his other invaluable work, *Catholic Mission Theory*. Both works have been edited in English by the Reverend Matthias Braun, S.V.D. Father Braun deserves sincere praise for having given to the English-speaking world a work that will undoubtedly form the basis for all further endeavor in the field of Missiology.

Throughout the 862 pages of the work a graphic picture of the activity of the Church in her efforts to bring all into one fold is vividly presented. We see the foundation of the Mission by Our Lord and follow it through apostolic times, through the

medieval and modern ages, through the periods of success and persecution, in all lands and among all peoples. Each age in mission history is amply developed, and preceding each section a splendid bibliography is given. Throughout the whole work copious notes are given, markedly increasing the value and authority of the completed volume. The appendix is devoted to a discussion of Protestant and schismatic missions; an original schematic diagram of mission history; mission chronology by centuries; table of dates and an index comprising 119 pages.

The work is recommended to the departments of Church History in all Catholic Colleges and Universities as well as to every unit of the Catholic Students' Mission Crusade. It will be an asset to the library of those members of the clergy and laity who have a special interest in that glorious activity of the Church, the Mission.

W.A.S.

Levi Silliman Ives. By John O'Grady, Ph.D. x-90 pp. P. J. Kenedy & Sons, New York. \$1.25; postpaid \$1.35.

When any person, who for a period of years has been recognized not only as a leader but also as a spokesman for his organization, suddenly announces that he is no longer connected with that body, that his views have undergone a radical change, much controversy is forthcoming, many questions are asked. Such was the case when Levi Silliman Ives, a Bishop and leader of the Anglo-Catholic party of the Episcopal Church in the United States transferred his ecclesiastical affiliation to Rome. From a position of wealth and dignity, Dr. Ives was reduced to a state of utter dependence on the then struggling Catholic Church in America.

Such a fate failed to daunt the faith and courage of this great man and he immediately set out to do what he could for the poverty-stricken Catholic immigrant and to save Catholic children for the faith. His work in the field of Charity classes him as a crusader in this work. It was largely through his efforts in the post-Civil War days that suitable homes were provided for the Catholic children of New York who either were left orphans or whose parents were unable to care for their educational and religious training. Dr. Ives was an untiring worker with the St. Vincent de Paul Society which was, in those days, struggling heroically to keep alive the true faith.

Dr. O'Grady's brief but compact account of Levi Silliman Ives should be of great value to the Catholic who desires a more

complete knowledge of our separated brethren, as well as an added reason for the faith which is in him. To the non-Catholic, doubtful as to his religious beliefs, it should be as a voice in the wilderness.

J.J.D.

Gates of Hell: A Historical Novel of the Present Day. By Erik R. v.Kühnelt-Leddihn. Translated from the German manuscript by I. J. Collins. 448 pp. Sheed & Ward, Inc., New York and London. \$2.50.

The publishers of this book, with their characteristic honesty, do not recommend it to the general public. The use of technical language and a philosophical air of discussion in many places restrict the appeal of *Gates of Hell* to a limited group. Moreover, it is a realistic, frank, encyclopedic survey of the ills of a people that have lost all sight of spiritual values, and consequently follow materialistic principles to their logical conclusions. Though frank it is never obscene, but in its realism and minuteness of detail it is occasionally gruesome.

Almost all the problems of our present social order—or shall we say disorder?—are woven into the story, and a clever refutation of their basic philosophy brings the threads into the firmly tied knot of Catholic doctrine, against which “the gates of hell shall not prevail.” Murder—of adults and unborn infants, promiscuity, collectivism, nationalism, capitalism, usury, Protestantism, Judaism, idolatry,—these are some of the ills for which Catholicism is proposed as the remedy. Through all this discussion there runs a plot, well constructed and dramatic, involving a young journalist in his fortunes and friends in Germany, Communistic Russia, and England. The journalistic raciness of the style vividly reflects the restlessness of our time. Much credit is due to the translator for this engaging feature of *Gates of Hell*. *Gates of Hell* is a vivacious novel, militantly Catholic.

R.C.

Electrons at Work. By Charles R. Underhill. xii-354 pp. McGraw-Hill Book Company, Inc., New York. \$3.00.

This book has a twofold interest. It offers the man of general culture an opportunity to acquaint himself with the fundamental principles of the new electron physics. In this regard the book has the advantage of being written in what the author is pleased to call a “semi-popular manner.” That is to say, his precision of diction and scientific accuracy are not sacrificed for the turn of a phrase. Nor on the other hand, does the writer insist on the exclusive terminology of the scientist when popular

language suffices. The earlier chapters treat of fundamental notions in the simplest terms possible, aided by diagrams equally simple; the final ones summarize rather nicely the pertinent theories of contemporary physics.

Secondly, the book should be of interest to the man of business and the student of physics anxious to know the many applications now used by industry. It is surprising to most that so many of our modern conveniences owe their efficacy to so small an electrical charge. This volume will give an insight into the workings of radio tubes, photo-electric cells, x-rays and the like. It is utterly reliable in its factual data though not all of us can agree with some of the interpretations.

The make-up of the book is consistent with the high standard of McGraw-Hill and is uniform in binding with its series of scientific texts. Though not of universal appeal, we think it well-suited for the above-mentioned classes. G.M.P.

DIGEST OF RECENT BOOKS

DOMINICANA welcomes and warmly commends to its readers the new quarterly, **The Colosseum**, edited from Fribourg. It is international in its outlook, brilliantly outspoken in judging modern problems in the light of Catholic Philosophy. Its splendid staff of contributors promises well for the future of this stimulating magazine. A review well worth supporting. (Subscription: *The Colosseum*, 1 Devonport St., London, W.2).

The extraordinary courage displayed by Father Albert O'Brien, O.P., under seemingly insurmountable odds, together with the esteem in which he was held by the inmates of the Ohio State Penitentiary, furnishes the theme for a new brochure, **Hero Priest of the Ohio Prison Fire**, by Reverend E. C. McEniry, O.P. It is the story of love for humanity, even though that humanity be segregated from its kind because of degradation; it is the story of priestly heroism and unstinted devotion to an ideal. (The Rosary Press, Somerset, Ohio. \$1.00).

Under the very provocative title **What Is Wrong**, Very Reverend Michael J. Miller, O.S.M., brings to us a series of essays purporting to offer a happy solution for our present disorder. The author convincingly answers his own query in this thoroughly readable little book of 86 pages. Catholics especially, would do well to read it and to acknowledge with the author that in our Faith—a militant, absorbing Faith—lies the solution to all our problems. We have looked to our own ability and we have failed. Let us look to God! (The Servite Fathers, Chicago. \$0.65 boards; \$1.00 deluxe cloth).

FICTION: In **Life Returns to Die**, Edward A. Herron presents us with an unusual Catholic novel—unusual in the virility of its plot and expression, in its tragic ending, and in the author's avoidance of moralization. The delineation of Arnold Paige's psychological processes is a master stroke giving to the whole story an autobiographical tone and a gripping interest. Using this, his first published novel, as a basis, one may prudently

build up hopes of great literary achievements by Mr. Herron. (Benziger Brothers, New York. \$2.00).

Isabel C. Clarke's latest novel, **That Which Was Lost**, reveals a decided change in Miss Clarke's type of plot and she uses it to good advantage. Life's varied emotions are given sufficient rein to permit of depth for the story as well as worthwhile literary character. A new terminology has been brought into use to harmonize with the altogether different class of persons than are usually found in Miss Clarke's books. We trust that the distinguished authoress will continue to produce books of this same brand. (Longmans, Green and Co., New York. \$2.50).

DEVOTIONAL: Meditations on the Life of Our Lord brings us a new edition of a popular source of meditation long attributed to Saint Bonaventure. The translation is the work of Sister Emmanuel, O.S.B. The chief events in the life of Christ are narrated, together with such meditations as one might reasonably conjecture to have taken place. In the words of the holy author . . . "that you may the better understand what is said and try not so much to flatter your ear, as to feed your mind and your heart." (B. Herder Book Company, St. Louis, Mo. \$2.75).

Sister Mary Paula, S.N.D.deN., has written the story of an imaginary contemporary and friend of the Holy Family, who describes Mary's entire life as it is so closely connected with that of her Divine Son. Suited especially for meditation on the mysteries of the Rosary, **The Virgin Mother** seems more than anything else to be a picture of Mary as a model of purity. (Benziger Brothers, New York. \$1.75).

FOREIGN: To any one acquainted with the excellent volumes on the spiritual life of the R. P. R. Gerest, O.P., his latest work **La Vie Eucharistique** needs no introduction. Though not very lengthy, it is conceived on a grand scale, and gives a picture of the steady conquest of the intellect, will and heart by Jesus in the Eucharist. It is an excellent treatise on the effects of union with Christ in His Sacrament. The author concludes with a chapter on the state of a soul conquered by the Eucharistic love of Christ, which he illustrates with a description of the Eucharistic soul of the Virgin Mary. (P. Lethielleux, Paris, 15 fr.)

To parents, teachers, and confessors we recommend **La Liberté de la Vocation**, by Abbé Mugnier. The central idea of the work is that each one must possess full liberty in the choice of his state in life. The difficulties which arise from certain prejudices and are encountered in the family, the school and even in the confessional; the weakening effect of the world and interior struggles on the steadfastness of one's choice, these are some of the topics treated by the author. It is to be hoped that this work will dissipate many prejudices, correct many erroneous notions and lead many souls into the paths of perfection. (P. Lethielleux, Paris. 10 fr.)

Marietti has again given us an opportunity to obtain an inexpensive edition of a work of St. Thomas Aquinas. In **Decem Libros Ethicorum Aristotelis ad Nicomachum Expositio** is edited by P. Angelus M. Pirotta, O.P. A general schema of the commentary is placed at the beginning. More detailed outlines precede most of the Thomistic expositions. The importance of this work can not be overestimated. False ideas of morality are widespread in our day. Sociology is attempting to discover the explanation of social facts. The treatise of Aristotle, with St. Thomas' explanation, offers solid ground for establishing an Ethics and a Sociology in conformity with the demands of reason. (Marietti, Torino. Lib. It. 30.)

De Integritate Confessionis, a moral treatise by P. Thomas Gerster a Zeil, O.M.Cap., contains a very thorough discussion of this important subject. The work is divided into three sections. The first section deals with material integrity, the second treats of formal integrity and the causes which

permit its use. The last section considers the various means to be used in order to insure the integrity of confession. In a supplement, the author includes some practical cases in which the principles of the body of the work are applied. (Marietti, Torino. Lib. It. 5.)

In *Sur de Devoir d'Imprévoyance*, Isabelle Rivière delivers a stirring appeal to all men to forego their most exquisite pleasure-planning for the future. The book opens with a quotation from Jacques Rivière's *A la Trace de Dieu*: "What beautiful things could be said about the duty of imprudence!" It then proceeds to say them. The desire for money is attacked vigorously, for money destroys the human in man. All planning for the future is banned; the present suffices so long as it is lived in conformity with the Will of God. The last section of the books portrays the evils of selfishness. It is shown that those who are saving of themselves deprive both themselves and others of the best in life. It would not be too much to say that this book contains the secret of our deliverance from the crises of modern life. For it is based on the Wisdom of God articulated in the Bible. The life it delineates is the stern but peaceful existence of the Apostolic Age. It is to be hoped that it will soon find a translator. (Les Editions du Cerf, Juvisy. 15 fr.)

BOOKS RECEIVED: *Arrows of Iron*, by Henry S. Spalding, S.J. (Benziger Brothers, New York. \$1.50); *Maureen O'Day at Glengariff*, by Ruth Irma Low (Benziger Brothers, New York. \$1.00). From Samuel French, New York: *The Bride's Rival*, by Abby Merchant; *The Separatist*, by Mary P. Hamlin; *The Nine Lives of Emily*, by John Kirkpatrick; *The Owl and Two Young Men*, by E. P. Conkle; *One Christmas Night*, by Merrill Denison (each \$0.35); *Little Men*, by John Ravold; *The Gray Wraith*, by H. M. Sutherland and Glenn Kiser; *Anything Might Happen*, by Charles George; *Gabriel and the Hour Book*, by Ethel Van Der Veer and Franklyn Bigelow; *Take Off Those Whiskers*, by Wall Spence; *The Rugged Road*, by Priscilla Wayne and Wayne Sprague; *The Cricket on the Hearth*, by Gilmor Brown (each \$0.50); *Stranglehold*, by Channing Pollock; *Paddy, the Next Best Thing*, by W. Gayer Mackay and Robert Ord; *Safe Amongst the Pigs*, by Harold Brighthouse; *To See Ourselves*, by E. M. Delafeld; *The Improper Duchess*, by James Bernard Fagan; *Mr. Faint-Heart*, by Ian Hay; *Divine Drudge*, by Vicki Baum and John Golden; *Peace on Earth*, by George Sklar and Albert Maltz; *Excuse Me*, by Rupert Hughes (each \$0.75); *Double Door*, by Elizabeth McFadden (\$1.50).



ST. JOSEPH'S PROVINCE

The Fathers and Brothers of the Province extend sincere sympathy and prayers to the Very Rev. R. V. Walker, O.P., and the Rev. J. R. Clark, O.P., on the death of their fathers; and to the Rev. T. F. Conlon, O.P., the Rev. J. U. Bergkamp, O.P., and the Rev. E. C. McEniry, O.P., on the death of their mothers; and to the Rev. A. M. Driscoll, O.P., on the death of his sister.

His Excellency, the Most Rev. Gaetano Cicognani, Papal Nuncio to Peru, was the guest of the Fathers of St. Vincent Ferrer's, New York City, during his stay in New York before sailing for Italy on May 12.

At the regional meeting of Dominican Tertiaries, commemorating the Seventh Centenary of St. Dominic's Canonization, held at St. Vincent Ferrer's Church, New York City, on April 29, the Most Rev. J. A. Walsh, D.D., of Maryknoll, a Tertiary, presided in the sanctuary. The Very Rev. T. S. McDermott, O.P., Provincial, and the Rev. Doctor Fulton J. Sheen, of the Catholic University of America, a Tertiary, preached at these Services. After the Services a beautiful pectoral cross of Celtic design was presented to Bishop Walsh by the Very Rev. T. S. McDermott, O.P., on behalf of the Dominican Fathers of St. Joseph's Province.

At the regional meeting of Dominican Tertiaries held at the Church of the Sacred Heart, Jersey City, N. J., the Most Rev. T. J. Walsh, D.D., Bishop of Newark, presided in the Sanctuary. The Very Rev. T. S. McDermott, O.P., Provincial and the Rev. Doctor Peter Guilday, of the Catholic University of America, preached at the services.

At the meeting of Tertiaries held at St. Joseph's Priory, Somerset, Ohio, the Most Rev. James J. Hartley, D.D., Bishop of Columbus, presided in the Sanctuary. The Very Rev. T. S. McDermott, O.P., Provincial, and the Very Rev. Msgr. James M. McDonough, LL.D., rector of the seminary of Our Lady of the Lake, Cleveland, Ohio, preached at the services.

On June 24, a regional meeting of Tertiaries will be assembled at Providence, R. I. These convocations are under the auspices of the Third Order of Saint Dominic, and under the personal direction of the Rev. E. L. Hughes, O.P., National Director of the Third Order in the United States.

The Very Rev. W. G. Moran, O.P., Prior of St. Vincent Ferrer's Priory, New York City, was chaplain to Bishop O'Reilly at the consecration of Bishop Donahue, at St. Patrick's Cathedral on May 1.

The Very Rev. J. H. Healy, O.P., preached at the Solemn Pontifical Mass celebrated on Easter Sunday by His Excellency, the Most Rev. T. C. O'Reilly, D.D., at the Cathedral, Scranton, Pa.

The Rev. W. L. Whelan, O.P., conducted the annual Retreat for the students at Newman School, Lakewood, N. J., during the month of May.

The Rev. J. M. Killian, O.P., conducted a very successful Tridium in preparation for the feast of St. Catherine of Siena at St. Vincent Ferrer's Church, New York, N. Y.

The Rev. E. L. Hughes, O.P., delivered a series of three addresses over Station WLWL for the Columbus Council Forum. On April 8, his subject was "Political Principles of St. Thomas Aquinas"; on April 15, "The Church and the Industrial Problem"; on April 22, "The Deathless Vitality of the Church."

The Rev. R. E. Vahey, O.P., preached a one day Retreat for Tertiaries on Sunday, May 6, at the Dominican House of Retreats, Philadelphia, Pa.

The Rev. T. a'K. Reilly, O.P., preached the daily sermons at Forty Hours held at St. John's Church, Denver, Colo., in April. He also preached the following sermons and conferences in the city of Denver: to the Good Shepherd Auxiliaries, North Side; at the Mullen Home for the Aged; and at St. Vincent's Home for Boys.

The Rev. T. a'K. Reilly, O.P., will preach the annual Retreat to the Sisters of the Good Shepherd, Denver, Colo.; also to the Dominican Cloistered Nuns, Detroit, Mich., June 6-16; to the Good Shepherd Sisters, Pittsburgh, Pa., June 18-25; to the Good Shepherd Novices, Peekskill, N. Y., July 22-31.

The Lenten course at Holy Ghost Church, Denver, Colo., was conducted by the Very Rev. J. J. Regan, O.P., the Rev. T. a'K. Reilly, O.P., and the Rev. J. D. Enright, O.P., of St. Dominic's Priory, Denver, Colo.

The Southern Mission Band consisting of the Rev. L. A. Smith, O.P., and the Rev. W. E. Heary, O.P., filled the following engagements during the last three months:

Missions:

- At the Church of the Immaculate Conception, Blytheville, Ark.
- At St. Peter's Church, Huffman, Ark.
- At the Church of the Sacred Heart, Sweetwater, Tex.
- At St. Charles' Church, Lafourche, La.
- At St. Joseph's Church, Baytown, Tex.
- At St. Francis Xavier's Church, Hermleigh, Tex.

Forty Hours:

- At St. Joseph's Church, Yoakum, Tex.
- At St. Anthony's Church, Texarkana, Tex.

Retreats:

- At St. Anthony's Church, Beaumont, Tex.
- At the Church of the Annunciation, Houston, Tex.
- At St. Agnes' College, Memphis, Tenn.
- At St. Cecilia's Academy, Nashville, Tenn.
- At Saint Mary's University, for Diocesan Seminarians and Collegiates, La Porte, Tex.
- At St. Edward's University, Austin, Tex., for the Fathers and Brothers of the Congregation of the Holy Cross who are members of the Faculty.
- At the Motherhouse of the Dominican Sisters, Houston, Tex.

Special Sermons and Lectures:

For Nurses' Graduation, at Saint Joseph's Infirmary, Houston, Tex.
 For "Vocation Week," at St. Agnes' Academy, Houston, Tex.
 Inaugural Lecture, at the Houston Catholic Forum, Houston, Tex.

During the last quarter the Fathers of the Dominican House of Studies, River Forest, Ill., filled the following engagements:

The Rev. W. H. Kane, O.P., gave a lecture entitled: "Religion and Culture" to the De Paul University Literary Society.

The Rev. R. F. Vollmer, O.P., gave four addresses at American Legion meetings on general social topics.

The Rev. D. G. O'Connor, O.P., gave a Lenten course at St. Ita's Church, Chicago, Ill.; conducted a Retreat for the High School Students of Rosary College, River Forest, Ill.; delivered a Lecture entitled: "St. Patrick and the Irish Musical Program," at St. James' Hall, Maywood, Ill.; and gave a talk on Catholic Action to the Students of St. Patrick's High School, Desplaines, Ill.

The Fathers of the Eastern Mission Band had the following engagements since Easter:

Missions:

At St. Leo's Church, Pawtucket, R. I., the Rev. W. R. Bonniwell, O.P., and the Rev. T. D. Gilligan, O.P.

At St. Francis Assisi Church, Cambridge, Mass., the Rev. J. L. Finnerty, O.P.

At the Church of Our Lady of Pompeii, Syracuse, N. Y., the Rev. E. J. O'Toole, O.P.

At Immaculate Conception Church, Waterbury, Conn., the Rev. H. H. Welsh, O.P., and the Rev. H. C. Boyd, O.P.

At St. Christopher's Church, Tiverton, R. I., the Rev. V. R. Burnell, O.P.

At the Church of St. Catherine of Siena, New York City, the Very Rev. J. H. Healy, O.P.

At St. Michael's Church, Paterson, N. J., the Rev. W. C. Kelly, O.P.

At St. Joseph's Church, Pawtucket, R. I., the Rev. A. M. McCabe, O.P.

At Holy Name Church, Philadelphia, Pa., the Rev. E. J. O'Toole, O.P., and the Rev. W. P. Doane, O.P.

At the Church of St. Catherine of Genoa, Brooklyn, N. Y., the Very Rev. J. A. Mackin, O.P., and the Rev. T. H. Sullivan, O.P.

At St. Anthony's Church, Bristol, Conn., the Rev. C. M. Mulvey, O.P.

At St. Lucy's Church, Waterbury, Conn., the Rev. F. O'Neill, O.P.

At St. Joseph's Church, New Rochelle, N. Y., the Rev. H. C. Boyd, O.P.

At St. Patrick's Church, Elizabeth, N. J., the Rev. J. B. Hughes, O.P.,

the Rev. T. M. O'Connor, O.P., and the Rev. T. D. Gilligan, O.P.

At St. Lawrence's Church, Brewster, N. Y., the Rev. W. C. Kelly, O.P.

At St. Mary's Church, Waltham, Mass., the Rev. V. R. Burnell, O.P., and the Rev. J. E. O'Hearn, O.P.

At St. Lucy's Church, New York City, the Rev. J. L. Finnerty, O.P.

At Our Lady of Peace Church, Fords, N. J., the Rev. C. A. Havery, O.P.

At St. Michael's Church, Lowell, Mass., the Very Rev. J. H. Healy,

O.P., the Rev. J. D. Walsh, O.P., and the Rev. C. A. Mulvey, O.P.

At St. Teresa's Church, Brooklyn, N. Y., the Rev. H. H. Welsh, O.P.

At St. John's Church, Jersey City, N. J., the Rev. W. R. Bonni-

well, O.P.

At the Church of the Transfiguration, Maspeth, L. I., the Rev. H. C.

Boyd, O. P.

At St. Peter Claver's Church, Brooklyn, N. Y., the Rev. E. J. O'Toole, O.P.

At the Church of Our Lady of Victory, Paterson, N. J., the Rev. F. O'Neill, O.P.

At St. John's Church, Brooklyn, N. Y., the Rev. J. L. Finnerty, O.P., and the Rev. G. D. Morris, O.P.

At St. Teresa's Church, Wilkesbarre, Pa., the Rev. W. C. Kelly, O.P., and the Rev. T. D. Sullivan, O.P.

At St. James' Church, Steelton, Pa., the Rev. H. H. Welsh, O.P.

At the Church of the Immaculate Conception, Franklin, N. J., the Rev. C. A. Haverty, O.P.

Novenas:

At the Church of the Sacred Heart, Jersey City, N. J., the Rev. W. P. Doane, O.P.

At the Dominican Monastery, Syracuse, N. Y., the Rev. W. P. Doane, O.P.

At the Church of Our Lady of Martyrs, New York City, the Rev. G. D. Morris, O.P.

At the Dominican Monastery, Camden, N. J., the Rev. E. A. Martin, O.P.

At St. Vincent Ferrer's Church, New York City, the Rev. H. C. Boyd, O.P.

At St. Patrick's Church, Waterbury, Conn., the Rev. J. E. O'Hearn, O.P.

At St. Antoninus' Church, Newark, N. J., the Rev. G. D. Morris, O.P.

At the Church of St. Anthony, New York City, the Rev. T. M. O'Connor, O.P.

Retreats:

At the Catholic High School, Waterbury, Conn., the Rev. A. M. McCabe, O.P.

At Elkins Park, Pa., the Rev. W. R. Bonniwell, O.P.

At St. Joseph's Church, Bloomfield, Pittsburgh, Pa., the Rev. A. M. McCabe, O.P.

Triduum:

At St. Michael's Church, Penn Yan, N. Y., the Rev. T. D. Gilligan, O.P.

The National Holy Name Pilgrimage sponsored by the Dominican Fathers under the personal direction of the Rev. T. F. Conlon, O.P., National Director of the Holy Name Society, leaves New York for Europe where a very interesting itinerary has been arranged. The trip will be featured by attendance at the Passion Play at Oberammergau, special audience with the Holy Father, visits to Lourdes, Bologna, Shrine of the Little Flower, and other places of interest.

A sacred ballad, entitled "Vision," has been published by the Rev. J. W. Lannen, O.P. The words are from the beautiful poem, "I see His Blood upon the Rose," by Joseph M. Plunkett and M. C. Childs. The musical settings are by Father Lannen.

The Rev. E. U. Nagle, O.P., and the Rev. G. C. Reilly, O.P., were awarded the degree of Doctor of Philosophy; the Rev. M. H. Serron, O.P., the degree of Master of Science; the Rev. J. R. Slavin, O.P., the Rev. G. Q. Friel, O.P., and the Rev. F. C. Foley, O.P., the degree of Master of Arts at the annual Commencement Exercises of the Catholic University of America, held at the National Shrine of the Immaculate Conception on June 13.

The Central Mission Band filled the following engagements during the last two months:

Missions:

At St. Gabriel's Church, Detroit, Mich., by the Rev. V. F. Kienberger, O.P., and the Rev. B. J. Johannsen, O.P.

At St. Dominic's Church, Springfield, Ky., by the Rev. W. D. Sullivan, O.P. This was a Dogmatic Mission.

At St. Bernard's Church, Rockport, Ind., by the Rev. B. J. Johannsen, O.P.

At Holy Name Church, Grand Rapids, Mich., by the Rev. W. D. Sullivan, O.P., and the Rev. T. J. Treacy, O.P.

At Holy Cross Church, Glouster, Ohio, by the Rev. V. F. Kienberger, O.P.

Parish Retreat and Forty Hours:

At St. Robert's Church, Flushing, Mich., by the Rev. T. J. Treacy, O.P.

College Retreat:

At St. Mary's of the Springs, East Columbus, Ohio, by the Rev. V. F. Kienberger, O.P.

Novena:

During July, the Rev. W. D. Sullivan, O.P., will conduct a Novena in honor of St. Anne, at St. Paul's Shrine, Cleveland, Ohio.

On June 9, the following Reverend Brothers of the Dominican House of Studies, Washington, D. C., received the subdiaconate at the National Shrine of the Immaculate Conception: Thomas Aquinas Murphy, O.P., Joseph Hoppe, O.P., Mark Egan, O.P., Aquinas Hinnebusch, O.P., Matthew Osbourn, O.P., Albert Musselman, O.P., Leo Novacki, O.P., Celestine McGregor, O.P., Hyacinth Scheerer, O.P., Timothy Condon, O.P., Ambrose Sullivan, O.P., Francis Nash, O.P., Raymond Dillon, O.P., Bernard Sheridan, O.P., Louis Scheerer, O.P., Joachim Smith, O.P., Fidelis Anderson, O.P., Clement Della Penta, O.P., Damian Schneider, O.P., Jordan Dwyer, O.P., Eugene Hyde, O.P., Pius Alger, O.P., Lawrence Hunt, O.P., and Vincent McEachen, O.P.

During the week of April 22, the Rev. E. C. McEniry, O.P., conducted a Retreat for the Alumni of Aquinas High School, Columbus, Ohio.

The Rev. J. M. Eckert, O.P., preached the fifth annual Retreat for the students of Fenwick High School, Oak Park, Ill., during the first three days of Holy Week.

May 7-9, the Rev. C. W. Sadlier, O.P., conducted a Retreat for the nurses of Mt. Carmel Hospital, Columbus, Ohio.

The Rev. J. R. Smith, O.P., addressed the literary guild of St. Mary's Alumnae at St. Mary's of the Springs College, Columbus, Ohio, on May 2. The title of his lecture was "Values in Literature."

The Rev. E. C. McEniry, O.P., Aquinas High School, Columbus, Ohio, has recently published a small brochure: "Hero Priest of Ohio Prison Fire" dealing with the life and labors of the late Rev. Albert O'Brien, O.P.

The Rev. C. A. Drexelius, O.P., preached the annual Retreat for the Academy Students of St. Mary's of the Springs College, Columbus, Ohio.

The following Father of St. Joseph's Priory, Somerset, Ohio, preached at the May-Crowning ceremonies:

At St. Mary's of the Springs College, Columbus, Ohio, the Very Rev. J. B. Walsh, O.P.

At St. Joseph's Church, Somerset, Ohio, the Rev. J. B. Sheehan, O.P.

At Blessed Sacrament Church, Newark, Ohio, the Rev. J. J. Welsh, O.P.

At Holy Trinity Church, Somerset, Ohio, the Rev. C. I. Litzinger, O.P.

At St. Thomas Church, Zanesville, Ohio, the Rev. A. P. Regan, O.P.

The Fathers of the Western Mission Band filled the following engagements during the last two month:

Missions:

At St. Ita's Church, Chicago, Ill., the Rev. L. L. Farrell, O.P., and the Rev. W. J. Olson, O.P.

At St. Joseph's Church, Jasper, Minn., the Rev. R. F. Larpenteur, O.P.

At St. Vincent Ferrer's Church, River Forest, Ill., the Rev. L. L. Farrell, O.P.

At the Church of Saints Peter and Paul, Alton, Ill., the Rev. R. F. Larpenteur, O.P., and the Rev. W. J. Olson, O.P.

At St. Joachim's Church, Chicago, Ill., the Rev. J. B. Hegarty, O.P., and the Rev. F. D. Newman, O.P.

At St. Patrick's Church, St. Paul, Minn., the Rev. F. L. Vander Heyden, O.P.

At St. Ita's Church, Chicago, Ill., the Rev. F. L. Vander Heyden, O.P.

At St. James' Church, Belvidere, Ill., the Rev. F. L. Vander Heyden, O.P.

At the Church of the Visitation, Danvers, Minn., the Rev. W. J. Olson, O.P.

At St. Agnes' Church, Iron River, Mich., the Rev. A. C. Therres, O.P.

At St. Ailbe's Church, Chicago, Ill., the Rev. A. C. Therres, O.P.

At St. Jude's Church, Wauwatosa, Wis., the Rev. L. M. Shea, O.P.

Novenas:

In honor of St. Jude, at the Church of the Annunciation, St. Louis, Mo., the Rev. L. L. Farrell, O.P.

In honor of St. Jude, at St. Pius' Church, Chicago, Ill., the Rev. L. L. Farrell, O.P., and the Rev. H. A. Kelly, O.P.

In honor of the Sacred Heart, at Sacred Heart Church, Granite City, Ill., the Rev. F. L. Vander Heyden, O.P.

In honor of Our Lady of Perpetual Help, at St. Henry's Church, Chicago, Ill., the Rev. L. M. Shea, O.P.

Forty Hours:

At St. Mary of Celle Church, Berwyn, Ill., the Rev. L. M. Shea, O.P.

At St. Rose Church, Milwaukee, Wis., the Rev. R. F. Larpenteur, O.P.

At St. Mary's Church, Tomah, Wis., the Rev. G. B. Neitzey, O.P.

At St. Patrick's Church, Hartland, Ill., the Rev. F. L. Vander Heyden, O.P.

At St. Wenceslaus Church, Jackson, Minn., the Rev. A. C. Therres, O.P.

At St. Agatha's Church, Howard, S. Dakota, the Rev. F. D. Newman, O.P. Father Newman also established the Holy Name Society at this parish.

During the month of April the Rev. R. F. Larpenteur, O.P., acted as pastor at the Church of the Sacred Heart, Texarkana, Tex.

During the last quarter the Rev. H. A. Kelly, O.P., conducted the following Retreats:

At Mount Mercy Academy, for the Sisters of Mercy, Cedar Rapids, Iowa.

At the Hospitalers of St. Joseph, Chicago, Ill.

At the Sisters of Loretta, Chicago, Ill.

At the Convent of the Cenacle, for Married Women, Chicago, Ill.

At Nazareth Academy, for the Alumnae, La Grange, Ill.

The Rev. H. A. Kelly, O.P., preached a Retreat in honor of the Sacred Heart, at the Church of the Sacred Heart, Chicago, Ill., and delivered the Graduation address at the Dominican High School of Chicago, June 12.

SISTERS' CHRONICLE

St. Cecilia Academy, Nashville, Tenn.

Sister Dorothea, O.P., was reelected Secretary-Treasurer of the Nashville English Club.

On May 3, the Nashville Conference of the Catholic Students Mission Crusade, under the direction of the Rev. Joseph Leppert, of the Father Ryan High School Faculty, met at St. Cecilia to discuss plans for the Field Mass which was celebrated on Mary's Day, May 12, on the Father Ryan High School campus.

A new statue of Our Lady of Lourdes, the gift of Mr. Robert Quinn, Chestnut Hill, Mass., was blessed on Sunday, May 6. Later, the statue was placed in the Grotto, on the St. Cecilia campus.

On May 31, the seventy-fourth annual Commencement Exercises were held in the St. Cecilia Academy Chapel. The address was delivered by the Right Rev. Msgr. John M. Mogan, V.G. Diplomas were presented by the Most Rev. Alphonse J. Smith, D.D.

Sister Jane Frances Beck, O.P., received her B. A. degree from Incarnate Word College, San Antonio, Tex., on May 31.

Sister M. deLourdes Buchheit, O.P., received her B.S. degree from George Peabody College for Teachers, Nashville, on June 8.

Mount St. Dominic, Caldwell, N. J.

On January 15, through the kindness of the Rev. Fr. Maurice, C.P., a performance of "Veronica's Veil" was given.

The regular monthly conferences were given by the Very Rev. J. L. Heagen, O.P.

On the Feast of the Purification, twenty-one pupils of the Academy were received into the Sodality of the Blessed Virgin Mary.

On February 7, a Card Party, sponsored by the friends of the Community, was held in the auditorium of the Academy.

The Eastern Regional Conference of the Catholic Library Association was held April 2 and 3 at the Academy of Mount St. Dominic. A feature of this conference was round-table discussion of problems connected with cataloguing college, high school and elementary school libraries. Persons interested in Catholic library development, even though not members of the association, were invited to attend. The Rev. Wm. M. Stinson, S.J., of Boston College, president of the association, celebrated Mass to open each of the two days of the conference, and delivered the sermon on the first day. Mother M. Agatha, O.S.U., presided at the opening session on April 2, when Miss Maria D. Calvo, of the College of the Sacred Heart, Manhattanville, presented a paper on "The Catholic Library Association

—The Pivot of Catholic Library Development"; John M. O'Loughlin, editor of the Catholic Library World and treasurer of the association, a paper on "The Catholic Librarian on the Job"; and Sister Mary Louise, of the Bishop McDonnell Memorial High School, Brooklyn, a paper on "The Only Catholic Graduate Library School." The afternoon of the first day was given over to round-table discussions. The Rev. Harold Purcell, C.P., editor of *The Sign*, addressed the conference on Tuesday morning, April 3. Following Father Purcell's address there was a business meeting, after which the conference closed. In addition to Father Stinson and Mr. O'Loughlin, officers of the Catholic Library Association include: The Rev. Paul J. Foik, C.S.C., of St. Edward's University, Austin, Tex., vice-president, and the Rev. Peter J. Etzig, C.S.S.R., of the Redemptorist Seminary, Oconomowoc, Wis., secretary.

On April 22, "Mary, Queen of Scots," an historical drama in five acts, was presented by the pupils of the school.

On April 25, Sister Mary Loretta and Sister Mary Alberta, of the Congregation of Our Lady of Africa, gave an illustrated lecture on their works of mercy and charity to the Pagan and Moslem natives.

Congregation of the Immaculate Heart of Mary, Akron, Ohio

During Holy Week a Retreat was conducted at Our Lady of the Elms by the Very Rev. C. M. Thuente, O.P. At the close of the Retreat Sister M. Thomas Lopez, Sister M. Imelda Bisheimer, Sister M. Agnes Rosche, Sister M. Paul Nieberding, and Sister M. Alberta Stalder, all of Akron, and Sister M. Marianne Arnold of Shelby, Ohio, renewed their temporary vows.

Dominican Sisters of the Perpetual Rosary, Union City, N. J.

The annual May Crowning Devotions took place in the Sisters' Chapel on Sunday, May 6. The principal features of the Devotions were a procession of children through the Chapel and grounds, recitation of the Rosary, a sermon, the Act of Consecration and crowning of our Blessed Mother, and Benediction of the Most Blessed Sacrament. The Rev. Francis O'Neill, O.P., of St. Antoninus Priory, Newark, conducted the services and preached a most instructive sermon.

Congregation of the Holy Cross, Brooklyn, N. Y.

On April 1, Sister M. Dominic Sander, and on April 27, Sister M. Seraphia Meyers passed to their eternal reward. May they rest in peace!

After spending their Easter vacation at home, forty-four Juniorates returned to their studies at Villa Maria, Southampton.

Dominican Sisters of the Perpetual Rosary, Milwaukee, Wis.

The Annual Retreat from February 28 to March 9, was conducted by the Rev. D. Wynn, O.P. As the Feast of St. Thomas and the First Friday occurred during these days of special grace the Sisters had the happiness of having the Blessed Sacrament exposed both days, adding much to the solemnity of the Retreat.

The first Sunday of May brought an unusually large gathering of people to the Chapel for the impressive ceremony of the crowning of our Blessed Mother as Queen of May. About sixty-five little girls, all arrayed in white with blue sashes took part in the procession. One of these little ones read aloud the Act of Consecration and placed the wreath of flowers on our Blessed Mother's brow.

The Rev. Timothy Sparks, O.P., conducted the services and preached an appropriate sermon. He was assisted by the Chaplain of the Convent, the Rev. Fr. Wilwers, P.S.M. A number of devout clients of Mary joined the Confraternity of the Rosary after the devotions.

An "Ave Maria" and the Benediction Hymns were well rendered by a devoted friend of the Community.

St. Catherine Hospital, Kenosha, Wis.

The Feast of St. Vincent Ferrer was celebrated with a Solemn Mass, which was followed by two Low Masses. In the afternoon Rosary Devotions were held and Benediction of the Blessed Sacrament was given. A little Musical Programme was given by the Community in honor of St. Vincent; the Novices also participated in the celebration of the Feast.

One of the Sisters who has been very ill for some time wrote to Father Paul O'Sullivan, O.P., asking for special prayers at the Shrine of St. Philomena for her recovery. A very wonderful improvement took place in her condition.

Sacred Heart Convent, Houston, Texas

The Retreat in June was conducted by the Rev. Ambrose Smith, O.P. Father Smith is also scheduled for the second Retreat which will begin August 6 and close August 15.

During Education Week the Dominican pupils were favored with excellent lectures by the Most Rev. C. E. Byrne, D.D., Very Rev. Msgr. Jacob Schnetzer, Superintendent of Catholic Schools, and the Rev. Ambrose Smith, O.P.

The Sisters from St. Agnes Academy, Houston, and from Sacred Heart Academy, Galveston, accompanied the pupils chosen to represent the respective schools at the Sodalists' Convention held in New Orleans.

Saint Catherine's Day was one of much importance to the Community, for besides the solemnity of the Feast of the great St. Catherine, it was the Fiftieth Feast Day of the Mother General of the Community—Mother M. Catherine. The Novices of the Community gave honor to the occasion by a well rendered Program.

The Dominican Sisters and their pupils of the respective Academies of St. Agnes Academy, Houston, and Sacred Heart Convent, Galveston, and St. Anthony's School, Beaumont, attended the Music Convention in Galveston, Texas.

Sister M. Paul and Sister M. Christopher attended the State Convention of I.F.C.A. at Dallas, Texas, and Sister Paul was elected as a Trustee of the State Chapter.

This June St. Agnes Academy, Houston, will confer graduating honors upon twenty-one pupils; and Sacred Heart Academy, Galveston, will have a graduation class of twenty-three which is the largest class of graduates in the history of the Academy. Both occasions will be honored by His Excellency, the Most Rev. Christopher E. Byrne, D.D.

Summer classes in Liturgical Music and in the Justine Ward System will begin at St. Agnes Academy, Houston; the Academy will be a center of study in these subjects for the several Sisterhoods in the city.

The Dominican Sisters and their pupils had as visitors at the St. Agnes Social, the Rev. E. M. Heffernan, O.P., and the Rev. G. Corbett, O.P., of Holy Rosary Church, Houston.

Several of the Dominican pupils at the various schools in the surrounding cities have received prizes during the past few weeks. Miss Anne Kelley of St. Agnes Academy, Houston, won a prize for an essay in

which the city schools were entered, and the medal was conferred at the San Jacinto Battle Grounds Celebration, April 21. St. Anthony's School, Beaumont, has won several prizes in the various contests among the city schools of Beaumont.

Preparations are now being made for the General Chapter of the Congregation to be held on August 4 at which the election of the Mother General and other General Officers of the Community will take place.

Sister M. Dolorosa and Sister M. Anita received their B.A. degrees from Rosemont College, Rosemont, Pa., on June 5.

Convent of St. Catherine, Racine, Wis.

On April 8, Miss Mary Weinert, Prioress of Our Lady of the Angels Dominican Tertiary Chapter, Milwaukee, spoke before the members of Our Lady of the Rosary Chapter, Racine, on her pilgrimage to Rome. Miss Weinert had the privilege of joining the Seventh Centenary Pilgrimage. She brought greetings from Our Holy Father, Pope Pius XI, and the Master General of the Order to the Chapter. Out of the richness of blessings that flooded her own soul from participating in all the Pilgrimage offered, she gave abundantly to her audience. She left the impression that untiring zeal, unremitting prayer, and filial loyalty to Holy Mother Church should stimulate the daily life of every Catholic—much more so, that of the Tertiary.

On May 6, the Rev. D. Wynn, O.P., gave a conference to members of the Chapter on the authenticity of the founding of the Tertiary branch of the Third Order by Saint Dominic. In the course of his discourse, the speaker paid an admirable tribute to our Seraphic Mother, Saint Catherine of Siena and patroness of Tertiaries.

St. Joseph's College and Academy, Adrian, Mich.

Sister Mary Marcella Kane, one of the oldest and best loved members of the Adrian Community passed to her eternal reward on April 19. Sister Marcella spent about forty years in the Community and for much of that time had been in charge of schools in various parishes. She was the first superior of the Bishop Quarter School for little boys in Chicago and for a number of years did splendid missionary work among the Mexican children in Tucumcari, New Mexico. May she rest in peace!

His Excellency, the Most Rev. Patrick Barry, D.D., Bishop of St. Augustine, Florida and brother of Mother M. Gerald, spent several days during the latter part of April at St. Joseph's College and Academy.

The Annual Retreat for the students opened on the evening of April 29 and closed on the morning of May 3. The exercises were conducted by the Rev. William Flanagan of Hubbardston, Mich.

Commencement Exercises for both College and Academy took place on June 5. His Excellency, the Most Rev. Michael James Gallagher, D.D., Bishop of Detroit, presided.

Mount St. Mary-on-the-Hudson, Newburgh, N. Y.

The Mass of the Angels, chanted by the entire Community on Easter Sunday, marked a step forward in the observance of the wishes of the Holy See for congregational singing. The Sisters and students are singing the Masses on all Sundays, Holy Days and special feasts.

Sister Mary Magdalen Slevin died in Pleasantville on April 14, in the sixteenth year of her religious profession. May she rest in peace!

The five Sisters who represented the Community at the Seventh Centenary Pilgrimage to Rome gained much from their acquaintance with the

country of St. Dominic as well as their attendance at the Congress. They were privileged to enjoy the extension tour, which enriched still more their fund of experiences.

The Community was represented at the celebration in honor of the Seventh Centenary of St. Dominic's Canonization held at St. Vincent Ferrer's Church, New York City, on April 29.

The Feast of St. Catherine was celebrated with a High Mass. In the evening Miss Malvina Reynolds, instructor in speech at the Academy, read Father Nagle's CATHERINE THE VALIANT to the Sisters, conveying to her listeners admirably the rare beauty and spirituality of the drama.

Congregation of the Sacred Heart, Grand Rapids, Mich.

During April, death claimed two members of the Congregation, Sister M. Vincentia Cunningham, in the forty-sixth year of her religious profession, and Sister M. Clarence Livingstone, who had been professed for fourteen years. Solemn funeral services for Sister Vincentia, who died at the Motherhouse were held at Marywood, April 19, with the Right Rev. D. E. Malone, pastor of the Cathedral, as celebrant. The funeral of Sister Clarence was held from Nazareth Sanatorium, Albuquerque, New Mexico, April 21. On the day of the burial a Solemn Mass of Requiem was chanted for her in the Marywood chapel by the Rev. K. J. Whalen of Muskegon, a life-long friend of the deceased. May they rest in peace!

The Rev. Carroll Deady, Detroit Diocesan Superintendent of Schools, in company with the Rev. Thomas L. Noa, D.D., chairman of the Grand Rapids Diocesan School Board, visited Marywood April 3 to confer with the Community Supervisors about the possibility of establishing a Catholic College Association for the State of Michigan. Plans were made to hold an organization meeting early in September.

On May 2, Marywood was honored with a visit from the Most Rev. James Charles McGuigan, D.D., Archbishop of Regina, Saskatchewan, Canada. In a brief message to the Academy students, His Grace stressed the need for an increase of the apostolic spirit.

Sisters of Saint Dominic, Sinsinawa, Wis.

On April 26, Sister Mary Leo Tierney, O.P., M.A., passed to her eternal reward at St. Clara's Convent. Sister Mary Leo was head of the Department of Speech at Rosary College and for more than fifty years had been a teacher of outstanding personality and great power in the formation of the character of her pupils. May she rest in peace!

On May 3, Sister Mary Cephas Tully, O.P., died at St. Mary's Convent, Evanston, Ill. Sister Cephas had spent forty-seven years teaching in the primary schools of the Congregation of the Most Holy Rosary, and was renowned for gentleness, piety, and seriousness in the discharge of her obligations as a teacher. May she rest in peace!

Sisters Theodosia, Coronata, Marie Cecilia, and Lasarian accompanied students from the School of Higher Studies at Freiburg, Switzerland, to Rome for the celebration of Easter.

The Faculty and students of Rosary College had special cause for rejoicing at Easter in the fact that Miss Hazel Chou, a Chinese student, received the Sacrament of Baptism on Easter Sunday and made her First Holy Communion on Easter Monday.

St. Mary's Congregation, New Orleans, La.

Four Sisters—all natives of Ireland—celebrated the twenty-fifth anniversary of their religious profession on April 12. The jubilarians were:

Sister Mary John Kennedy, Sister Mary Augustine Blake, Sister Mary Antoninus Smithe, and Sister Mary Kevin O'Farrell.

The Orchestra, Glee Club, and Dramatic Club presented a joint program in honor of the patronal feast of the Rev. Mother Catherine, O.P., Mother General of the Congregation.

Sister Mary Vincent Killeen, O.P., has successfully passed her oral examinations prior to taking her doctorate in Philosophy, at the Catholic University of America, Washington, D. C.

Foreign Mission Sisters of St. Dominic, Maryknoll, N. Y.

The Foreign Mission Sisters of Saint Dominic (Maryknoll Sisters) have begun work at two new centers during recent months: at Siaolok in South China, and at Shingishu in Korea.

The four Sisters who form the Siaolok Community are in charge of a group of Hakka Chinese girls who are being trained for the Native Sisterhood founded by Monsignor Ford, the Superior of the Maryknoll Kaying mission field. Besides the training of Native Religious, the Maryknoll Sisters hope eventually to branch out into other mission activities as there are many opportunities awaiting them. Siaolok is a thriving little Catholic center, and the Maryknoll Fathers have been active there for nearly a decade, but only this year have conditions been considered safe enough for Sisters to take up residence there, as the section was for a long time overrun by the Reds.

Shingishu, where the other convent of the Maryknoll Sisters was opened, is in northwestern Korea, on the Yalu River. The Sisters have begun dispensary work there as their first activity, as it is generally recognized that, in Korea especially, the medical apostolate is one of the most effective means of making adult conversions, and the best way of reaching a large number of people.

Dominican Sisters of the Perpetual Rosary, Camden, N. J.

On April 15, a Retreat for Tertiaries was held at the Monastery and was well attended. In the afternoon fourteen members made profession and twenty-one new members were received into the Third Order.

On April 29, two Italian Postulants, Miss Rosalie Nalbene and Miss Marion Grasso were clothed in the Holy Habit of St. Dominic and received the names of Sister Mary Domenica of the Precious Blood, and Sister Mary Ambrose of the Purification. The Right Rev. Msgr. Spillane, Administrator of the Diocese of Trenton, presided. The sermon was preached in Italian by the Rev. Father Rotulo, O.P.

On May 6, Solemn Services were held. The Rosary was recited by the people walking in Procession to Rosary Glen, where the statue of the Blessed Virgin was crowned. This Solemn Procession and Crowning is an annual event in which a vast number take part. Large numbers came in groups from distant points in Pennsylvania, New Jersey, Delaware, New York, etc. Different societies participated. Prominent among these were the members of the Third Order who formed a Guard of Honor to the Picture of Our Lady of the Rosary of Pompeii, which has touched the miraculous one at the Shrine of Our Lady of the Rosary of Pompeii, Italy, and was carried in the Rosary Procession.

The Great Annual Novena of Supplication to Our Lady of the Rosary of Pompeii was conducted by the Rev. E. Martin, O.P., from May 5 to May 13.

**Dominican Sisters of the Perpetual Rosary (American Foundation),
Rome, Italy**

In the past few months the Community has been visited by His Eminence, Cardinal Lauri, Major Penitentiary; their Excellencies, the Most Rev. Thomas J. Walsh, D.D., of the Newark, N. J. Diocese; the Most Rev. Thomas C. O'Reilly of the Scranton, Pa. Diocese; the Most Rev. Moses J. Kiley, D.D., newly consecrated for the Trenton, N. J. Diocese. Also the Very Rev. Louis Nolan, O.P., the Very Rev. Thomas Garde, O.P., the Rev. Father Brown, O.P., the Rev. J. Feeley of Ireland, and the Rev. Vincent Donovan, O.P.

The Very Rev. L. E. Hughes, O.P., of New York, who conducted the American Tertiary Pilgrimage, the Rev. Stanislaus McDermott, O.P., of California, the Rev. W. A. Marchant, O.P., of Chicago, and a number of Dominican Sisters who were in Rome attending the Congress also visited the Community.

On Easter Sunday, the Rev. M. M. McGlynn, O.P., offered Mass in the Rosary Chapel, and in the afternoon the Rev. V. Flanagan, O.P., conducted the Rosary devotions.

On May 1, the Rev. J. B. Delahunt of the Syracuse, N. Y. Diocese, newly ordained at the North American College, offered Mass in the Rosary Chapel.

Dominican Sisters, Great Bend, Kans.

On April 9, the Feast of the Annunciation, the solemn and impressive ceremony of reception was held at the Motherhouse of the Congregation of the Immaculate Conception. The services opened with a Solemn Mass celebrated by the Rev. A. Clupny. The Most Rev. A. J. Schwertner, D.D., Ordinary of the Diocese, officiated at the ceremony. Those who received the habit were: Sister Mary Bridget, Sister Gonsalve, Sister Alvira, Sister Teresita, Sister Sofia, Sister Patrona, and Sister Aquinas.

The annual graduation exercises of St. Rose Training School for Nurses were held on the evening of the same day in the St. Rose School Auditorium. His Excellency, the Most Rev. A. J. Schwertner, D.D., presented the diplomas to a class of five.

St. Catharine Academy, St. Catharine, Ky.

On March 7, Sister Cecilia Hill and Sister Teresa Webb returned to the Motherhouse from their respective missions, Louisville, Ky., and Hastings, Neb., to celebrate their golden jubilee. Solemn Mass was sung by the Rev. J. A. McFadden, O.P., assisted by the Rev. F. N. Reynolds, O.P., as Deacon, and the Rev. A. M. Townsend, O.P., as Subdeacon. The Rev. W. R. Lawler, O.P., preached the sermon. Novices from St. Rose Priory served as acolytes.

Sister Gertrude Marie and Sister M. Brendan have lately passed to their eternal reward, the one at the Motherhouse and the other at St. John Berchmans in Chicago. Both were laid to rest here at the Motherhouse. May they rest in peace!

The Rev. J. C. McDonough, O.P., conducted a Retreat for the students of the High School and Junior College from March 24 to March 28. Preceding this and as an appropriate theme for Passion Week, the seniors and juniors of the High School classes presented a "Symposium of the Holy Eucharist" and, in Tableau, the death scenes of St. Tarcissius and Blessed Imelda, O.P.

On April 7, the Very Rev. S. R. Brockbank, O.P., left for a renewal of his work in St. Dominic's parish, Washington, D. C. His stay as chap-

lain is held in grateful remembrance. The Rev. W. A. O'Connell, O.P., succeeded him as chaplain and was heartily welcomed to "Siena Heights."

The Very Rev. J. W. Owens, O.P., Prior of St. Rose Priory, conducted the Retreat for the Novices and Postulants preceding the Feast of St. Catherine of Siena. At the close of this Retreat, April 29, nineteen Postulants were clothed with the Dominican Habit. The following day after the Solemn Mass of the Feast, sixteen novices made first profession at the Motherhouse. At the different missions there were renewals of vows also. Father O'Connell conducted both the ceremonies of investiture and profession at St. Catharine's and Father Owens preached the sermons.

St. Mary's of the Springs, East Columbus, Ohio

In April, St. Mary's of the Springs College was accredited unconditionally as a first class senior college by the North Central Association of Colleges and Secondary Schools. It has also been admitted to membership in the Association of American Colleges.

The annual Retreat for the College girls was given May 9-12, by the Rev. V. F. Kienberger, O.P. During these same days the Rev. C. A. Drexelius, O.P., conducted a Retreat for the Academy girls.

On May 27, St. Mary's of the Springs Glee Club and Orchestra furnished music and hymns for the rally of the Third Order of St. Dominic held at St. Joseph's Priory, Somerset, Ohio.

On June 7, the Rev. M. M. Hanley, O.P., delivered the address at the Commencement Exercises for the Academy.

On June 10, the Baccalaureate Sermon, opening Commencement Week for the College, was delivered by the Rev. W. F. Cunningham, C.S.C., President of St. Thomas College, St. Paul, Minn. The speaker at the Convocation on June 14 was Mr. B. L. Stradley of Ohio State University, President of the North Central Association of Colleges and Secondary Schools.

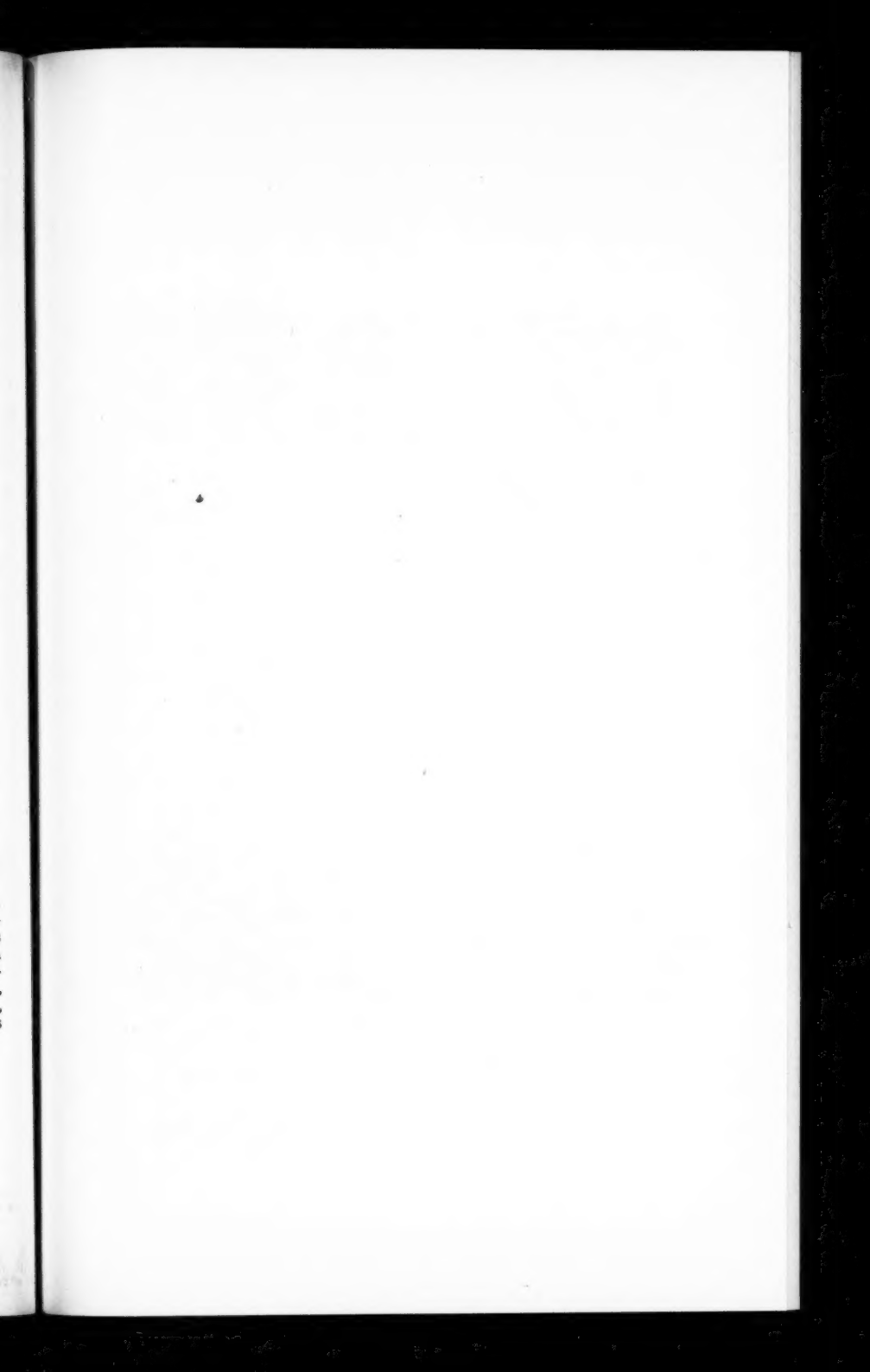
The Summer Session for both the collegiate and academic departments will begin June 26.

The Dominican Sisters of the Sick Poor, New York City

The Rev. Augustine Martin, O.P., acted as Chaplain to the Community during the temporary absence of the Rev. E. A. Wilson, O.P.

On Sunday March 10 James J. Walsh, M.D., Ph.D., widely known writer and lecturer gave a talk to the Sisters, the subject of which was "Hospitals in the early part of the 19th century."

On April 13 the following postulants were invested with the holy Habit of the Order: Miss Clara Auerbach, Philadelphia, Pa. (Sister Mary Benigna), Miss Helen Mahoney, Boston, Mass. (Sister Ann Marie), Miss Margaret Fagan, Detroit, Mich. (Sister Mary Josephine), Miss Coletta Remaklus, Fort Recovery, Ohio (Sister Mary Albert), Miss Olive Diedrich, Cleveland, Ohio (Sister Mary Ambrose), Miss Margaret M. Lyons, Boston, Mass. (Sister Mary Regis). The Rev. William L. Whalen, O.P., Ecclesiastical Superior of the Community presided and preached at this ceremony.





THE CHILD MARY AT PRAYER

